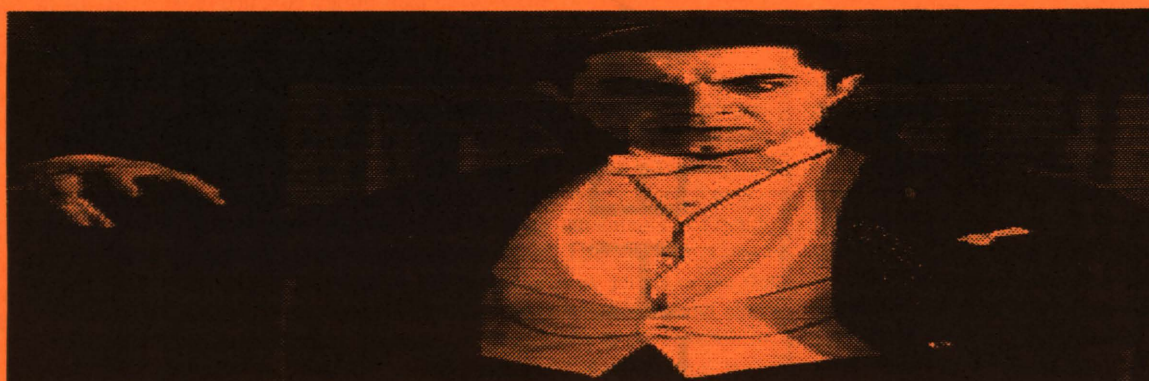
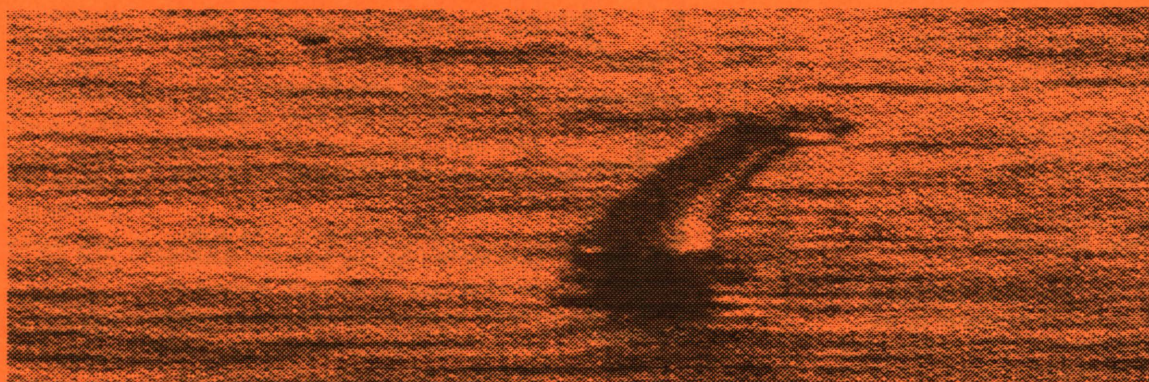
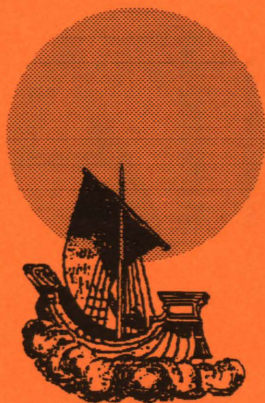


MAG⁷⁶ONIA



MONSTROUS TALES Gareth Medway looks at monsters and vampires - it must be true, he read it in the papers! Diego Zuniga reports on strange happenings and weird people on Chile's **FRIENDSHIP ISLAND**





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PETER ROGERSON'S NORTHERN ECHOES



It was the sort of synchronicity that Jenny Randles adores, finding those old UFO books in the second-hand shops in Colwyn Bay. Rare old books intended for Aardvark, When I started to look through them I saw a familiar name, Bill Skellan, the guy who gave me my first lifts to DIGAP meetings in the 1960s. There were even inscriptions pointing to the long forgotten conferences where they had been acquired. They turned out to have been from the house clearance after his death earlier this year.

Bill Skellan has a lot to answer for. If I had not seen his advert in the local paper in the early Autumn of 1968, I wouldn't have started attending DIGAP meetings, and would never have encountered the copies of Merseyside UFO Research Group *Newsletter* and *MUF0B* in their library box, and look where that's led!

The passing of Bill Skellan, Graham Knewstub and Arthur Tomlinson, and the resignation of Dennis Plunkett marks the end of the first generation of British ufologists, people who were living fossils from ufology's age of innocence.

There is tendency to think of this first generation as being 'nuts and bolts ufologists', and indeed both Bill and Arthur, along with many of their confreres were engineers. Yet 'nuts and bolts' would be altogether too scientific an approach for them, Like many of the better-known people of their generation they were at heart occultists and spiritualists, whose view of the UFO question was summed up by a comment Bill had penned in one of his books. - "it's metaphysic[al]".

Like most British UFO groups of the time, DIGAP was largely staffed by supporters of George Adamski, who differed only in the degree of literalness with which they took his stories. As a youngster sitting in on the group I was baffled: if they knew *The Answer* (i.e., the nice Venusian space brothers) why did they bother to investigate boring old

lights in the night? Well, that assumed that groups like DIGAP actually *investigated* anything, because that wasn't what they were into all. They were trying to assemble evidence of the supernatural to convince other people of their beliefs, and in the fashion of a religious cult saw the UFO witnesses as a valuable source of new recruits. Folk ufology, like folk Catholicism or folk Communism offered a warm comfortable haven where the system provided all the answers and you never ever had to have an original thought again. I doubt if Bill Skellan had actually thought anything new about 'flying saucers' since reading *Flying Saucers Have Landed*.

Though DIGAP had a panoply of officials, including a chairman and secretary, the driving force in it was undoubtedly Tomlinson. He was a more complex character than Skellan, and in the late 60s seemed to be verging onto a Keelian pattern of accumulating strange stories and experiences which he was most reluctant to share with the rest of us. Some of these centred around a very strange lady member who claimed to be a contactee and whose story, never fully told, involved stones wrapped in silver foil being left in telephone kiosks at the instigation of her alien spirit guides Kolchek and Marshak. There were other strange characters as well, such as the guy on permanent disability pay, whose disability clearly didn't extend to the bedroom department as he had ten kids. A very kind Social Security department seemed to turn a blind eye to the fortune telling booth he was running at Bellevue funfair, Manchester.

My own memories of DIGAP are predominantly olfactory, particularly the smell of cheroot cigars smoked by a member who had Been out East and Seen a Thing or Two. Their smell pervaded the small room in the basement of the Friends Meeting House in Manchester, and perhaps even seeped out to the Alcoholics Anonymous meetings next door, whose members tended to arrive at DIGAP meetings by mistake, to considerable mutual bafflement.

As I said there, were references to various conferences in the books I bought books, such as my first UFO conference hosted by DIGAP in 1968, where Norman Oliver lectured about "sex and the saucers", and Tony Duncan Wedd presented a Monty Pythonesque slide show ("Number one, the Larch, *the Larch*") and tried to convince us youngsters that by the time we were adults we would be using earth energies to run our pollution free transport. Thirty-odd years on and in-

Continued on page 15

MANY PEOPLE BELIEVE THAT IN SOUTHERN CHILE THERE IS AN ISLAND INHABITED BY BLOND EXTRATERRESTRIALS. THIS STORY HAS BEEN CIRCULATING IN CHILEAN UFOLOGY SINCE THE 1980s BUT ONLY IN 1998 DID IT GENERATE WIDE PUBLICITY. THE FLIMSY BASIS OF THE STORY RESTS ON A FALSE UFO CASE AND IT HAS NOW DEVELOPED INTO A PSEUDO-RELIGION, WITH ITS ADHERENTS PERMANENTLY IN CONTACT WITH "ANGELIC ENTITIES". IT IS A COMPLICATED BUSINESS, INVOLVING MANY HOAXES. WELCOME TO:

FRIENDSHIP: THE FANTASY ISLAND⁽¹⁾

By Diego Zúñiga from *La Nave de los Locos*

The afternoon of Saturday 17 August 1985 in Santiago, the capital of Chile, was marked by an unusual event. At about 16:00 hours, thousands of people began to observe the passage of a strange object over the city. The upheaval was so monumental that the news department of Television Nacional de Chile, Channel 7, used a special camera to record the object

on videotape.

Although we now know that this "UFO" was a French stratospheric balloon, too many people refused to accept

the sad reality and today they still insist that it was, in fact, a ship manned by inhabitants of Friendship Island. This incident is one of the fundamental pillars of the story about these supposed blond aliens who, according to the feverish illusions of some eager ones, are living in southern Chile.

A TELEVISION PROGRAMME UNLEASHES CHAOS

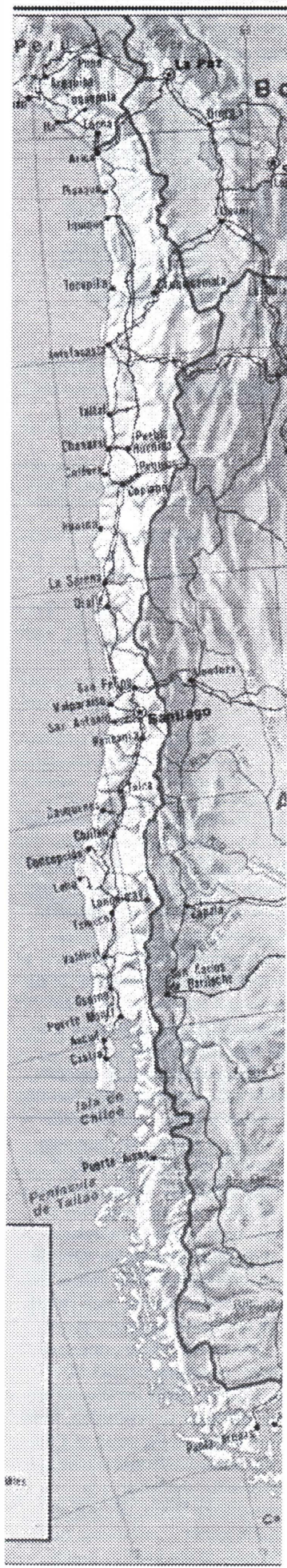
The story of Friendship Island had been known for many years, but it had not spread outside the closed circle of Chilean ufology. However, after the publication of some reports in commercial magazines and the broadcast of the last episode of the first season in the TV series *OVNI* (UFO), its name became widely known, taking it to levels that only irrational belief can generate.

That episode ended with a tarot card reader who asserted

that the Armada de Chile (Chilean Army) - which helped the program's producers in their vain search for Friendship Island - had deceived them and consequently, the public, by changing the island's geographical coordinates. In spite of him, the telephones of the producers and the channel "collapsed due to the number of people who called" (2)

This collapse was triggered when the report suggested that the Friendship people had cured Ernesto de la Fuente, an important person in this intricate case, of cancer. We have always considered that it is very dangerous to make such claims on television and in other mass media, because there is always a small part of the audience who believe such stories, with incalculable consequences.

Afterwards, there came several articles in magazines, full of speculations about the several origins attributed to Friendship, from Nazis hiding in the south of Chile to the unlikely "Nordic aliens". Supposedly, the island's inhabitants are blond, tall and of angelic aspect, conforming, surprisingly, to the ideal of beauty



aspired to in our country.

FRIENDSHIP IS BORN

But the "enigma" really began in 1984, when the radio-ham Octavio Ortiz listened from Santiago to an SOS from a ship sighting a UFO in the south of Chile. The very day after listening to the complete account of the incident, including people whose skin was burnt, etc. (please don't insist on demanding proof), Ortiz received a call from "Alberto" who claimed to have witnessed, from another ship, the whole phenomenon. Between Ortiz and Alberto a friendship developed. After disappearing for a short period of time, Alberto returned to narrate that he met some "strange" people living on an island, to where he would be sending some equipment and other materials, by ship. Soon after, in May 1985, and through Alberto, Ortiz got in touch with Ariel, one of the Friendship people.

All the Friendship people are said to be experts in different subjects and they have the faculty of knowing the thoughts of people they speak to and events which have happened to them. Because of this ability, without anybody prompting them, they began telling Octavio about his illness. As good aliens, they offered to take him to their island to heal him. Surprisingly, Ortiz didn't dare, missing a unique opportunity to contact those aliens of angelic aspect and names: Ariel, Michael... I wonder, why is it always the same in ufology? Why does the evidence always vanish at the critical moment?

In August of this same year the UFO sighting described at the beginning of this article took place. Apparently, this UFO is the most solid evidence to support this story, but we have already shown that it was really very weak. Supposedly, the Friendship people, via radio, predicted the movements of the UFO flying over Santiago. Evidence? A recording of a conversation, full of ambiguities, that would generate doubts in any serious investigator with a modicum of common sense.

Finally, this sighting was explained as an MIR French stratospheric balloon launched from Pretoria (South Africa) in July 1985, which was also seen passing over Argentina. Ironically, this balloon deflated part of the Friendship myth, damaging the

cause of several of its principal supporters who have won enough money by publishing more and more ridiculous stories about the island in many Spanish and Chilean commercial magazines.

Many believers have even tried to demolish the balloon explanation, with arguments as infantile as "it cannot be a balloon because they are launched at 7:30 in the morning..." (Riffo, a). Like all credulous ufologists, the ETH supporters Cristian Riffo and Jorge Anfruns associate this "UFO" with blackouts, people's disappearances and combined military operations between Chile and the USA, insinuating that the aliens monitored such operations.

Ortiz's testimony contains many other commonplaces of the most credulous ufology: the aliens make predictions, NASA is interested in the case - and gave him a booklet and some pencils inscribed "U.S. GOVERNMENT" - the military listen to conversations and, of course, a book is promised describing all his adventures. What a surprise!

All those classic components of "conspiranoia" invite us to reflect about the power the media can have over popular credulity, even feeding people evident lies with an air of enigmatic reality. The inherent incoherence of the Friendship story forces us to think that we are dealing with an invention or an elaborate soap-opera plot rather than an enigma. Shifting boxes, telepathic contact, military surveillance? Ugh!

THE FRIENDSHIP ENIGMA

What is Friendship? In spite of the fact that nobody has been able to give us a precise geographical location, Ernesto de la Fuente does claim to have been to the island, which is said to have advanced technology, lifts to underground bases and many temples (?). Its inhabitants "radiate peace" (OVNI, 1999). All this allegedly happens on one of the thousands of islands along the fragmented coastline of southern Chile.

De la Fuente, a heavy smoker in his old age, suffered from lung cancer that he was cured of, according to him, thanks to the help of Friendship islanders, as we have indicated above. It is no mystery that nowadays cancer can be cured in most cases by appropriate medical treatment. Is it

necessary, then, to attribute his happy improvement in health to the Friendship people?

Besides, ufologist Rodrigo Fuenzalida assures us that De la Fuente was sick, but of a lung oedema and not of a terminal cancer, as De la Fuente himself pointed out on TV, where he also added that the Friendshipers healed him "in just four days" (OVNI, 1999).

Others, such as the ETH believer Hugo Pacheco, have given more military touches to the matter, pointing out that Friendship "is a training field to prepare terrestrial men and women for the conditions of outer space" (Guijarro, a).

LATEST TRENDS

It is difficult to understand the ufological connection that has been made to this case. Except for the false connection made with the August 1985 UFO and the UFO sighting in southern Chile reported by Ortiz, other connections are pretty vague. Rodrigo Fuenzalida, a ufologist who has devoted much time to this topic, avers that the connection was made in Conozca Más magazine, distorting the case. For him, Friendship is anything but ufological. He adds that the story about NASA's books is false: "An official at the NASA offices in Santiago gave those books to Ortiz, but personally and not on behalf of NASA."

The case has gone on degenerating with time, and has acquired undeniable contactee features. Trying to elucidate them leads us to throw light on several "curious things" about the alleged mystery island. The first question that we need to ask ourselves is why they chose Octavio Ortiz and Ernesto de la Fuente. They themselves answered that it was because they have... a special genetic constitution (?), according to the information given to them by the "assistants of the Lord's angels", as the alleged Friendship island inhabitants call themselves.

Doubts invade the mind of anybody who goes into this story. Authors who are anything but critical doubt. For instance, a Chilean ufologist living in Spain, Raúl Núñez, remarks that the Friendship people speak as any Chilean would, even using the same idioms (Núñez, 1999). Jorge Anfruns, a strong alien believer and

There exist more than 1500 tapes recording conversations with the inhabitants of this mythical island, although they have only published a few which are as emotionally moving as a badly acted television serial.

follower, doubts its extraterrestrial origins, thinking that we are dealing with a sociological experiment. About De la Fuente, Anfruns has declared that he "is vastly imaginative" and even added that he "is crazy" (Guijarro, c - b). Fuenzalida differs: "De la Fuente is extremely intelligent and very well educated. I doubt, anyway, that he could be behind everything, because there are aspects of the case that he couldn't manage".

Also doubtful is Octavio Ortiz, a manipulable person according to Fuenzalida who, during his investigations of this case, deceived him by imitating the voices of the Friendship people using a radio.

Evidently, the story has acquired much more imaginative elements, being impregnated by the whole flying saucer mythology. For example, the most visible investigators of the case abroad, the Spaniards Josep Guijarro and Raúl Núñez, claim to have received threats to stop their investigations of Friendship.

Guijarro, who has taken advantage of the topic in conferences, radio interviews, and in several magazines, claims that many important Chilean people at high political and social levels are involved in Friendship, something that he has never been able to prove. He adds that the Friendship people have made important scientific discoveries although, regrettably, he doesn't present the slightest evidence to support such ridiculous assertions.

Continuing Guijarro's line, Octavio Ortiz also falls into contradictions and doubtful affirmations. In the TV programme OVNI (UFO) he claimed to have travelled to Chiloé Island (Southern Chile) to meet the Friendship islanders in order to be healed of an illness, but in another TV programme, *Evidencia OVNI* (UFO Evidence), he said exactly the opposite. He also points out that some Friendship people were at Santiago, to hold talks at government level, and that on the island there are human and extraterrestrial scientists working hand in hand to solve the ozone layer problem...

It is really interesting to hear that the Friendship people speak with the characteristic metallic voice tone of the aliens... And it is strange to hear that there exist more than 1500 tapes recording conversations with the inhabitants of this mythical island (3), although they have only published a few which are as emotionally moving as a badly acted television serial.

As predictable, little by little began to arise all kinds of "contacts" with Friendship: telepathic, by dreams, by radio, in person and also by Internet! From simple contactees up to some ufologists, all began to receive the Friendship influence. So, Michel Jordán, a self-proclaimed "scientific ufologist", entered into regular contact with them, and nowadays he accuses Rodrigo Fuenzalida (much more moderate and critical) of being the head of a sect founded on this story, without presenting - up to now - any proof of his impressive accusations.

As we have seen, the topic has given the opportunity to several Chilean and Spanish journalists to write about their adventures and stories of unexplained events as investigators of mysteries, pretending to be Sherlock Holmes and being super heroes for a cause that - supposedly - will save humankind and at least, as they say, "has changed their lives" (4). It has also generated the appearance of a lot of pages on the Internet about the "Big brothers", and even email lists that exchange experiences on Friendship.

But the delirium doesn't stop. In sensationalist magazines like *Revelación* (Revelation), it has been written that the Chupacabras (Goatsucker) lives in Friendship (Varela, 2000). Josep Guijarro said that the contact would take place in April 2001... Obviously it never happened. Others have opened accounts at the Banco Estado de Chile (Chilean National Bank) so that people deposit enough money so that they, adventurers seeking the Truth (with capital letter), can finance a trip to search for the Island.

Some "apocryphal" Friend-

shippers even transmitted messages from a house in Santiago, where they were discovered by the team of the same OVNI (UFO) TV programme, who were thus redeemed from their previous season. The "fake Friendship" demonstrated that the topic had soaked deep and that it was easy to deceive those who were familiar with it. They had already prepared the payment of a fee and the publication of a text whose earnings would go to the "elect", the same persons who had imitated the voices of the "original Friendshipshippers".

FINAL CONSIDERATIONS

If a shallow revision of the case leaves it wobbly - bordering death - let us imagine what would happen if the study went deeper. The diffuse connection with ufology seems so forced that it doesn't withstand the least critical study.

The mythical and heavenly environment of Friendship is full of commonplaces about futuristic dreams, something that should already arouse our suspicions. The fact that De la Fuente has not seen a hierarchical structure on the island, but too many South American-looking people working on the extraction of metals (Guijarro, a), reminds us of the old axiom that the blonds give the orders and the South Americans do the dirty work. Does it sound familiar?

The aim of this article has been to outline several reasonable doubts about what has been narrated about Friendship, a story plagued by incoherences that has given rise to the most delirious speculations. However, none of them has a sustainable basis and everything seems to indicate that we are witnessing a great mess of stories, where myths, legends, hoaxes and, maybe, if we are magananimous, something of reality, have converged.

Friendship is, today, the Chilean version of the remembered American TV series *Fantasy Island*. It is recommended not to buy tickets, because of the risk of being swindled...

NOTES

- (1) Friendship is the original name of the island, and not its English translation. We wonder what is the reason for giving a name in another language to an island in the south of Chile. Could it be part of the Chilean tradition of worshipping foreign things?
- (2) Rodrigo Fuenzalida, personal communication, July 1999.
- (3) According to other sources, there are one thousand five hundred minutes of recordings. The difference is substantial.
- (4) Josep Guijarro, in "Espacio en Blanco".

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Thanks to Berta Contreras and Luis González for their collaboration.

MONSTROUS TALES

Continuing the hoax theme from *Magonia* 75, **Gareth Medway** looks at two example where truth and hoax became entangled - in the minds of the perpetrators, at least!

In 1976 three naked Witches did a ritual on a Cornish seashore. Their purpose was to summon up an ancient legendary sea monster named Morgawr, and sure enough, sightings of the said beast began to be reported. The saga was followed by *Fortean Times*, based on material sent to them by "our Cornish correspondent Doc Shiels, The Wizard of the West".



I saw this monster
bird last night it
stood like a man
then it flew up
thrust the wings
it is as big as a man. Its eyes are red and
shine brightly
Sally Chapman 4/7/76.

Shiels - his doctorate is said to have been purchased in the USA for \$5 - was an artist and a professional entertainer who had written several books on conjuring, specialising in the production of 'supernatural' effects. In *Entertaining with ESP*, 1974, he wrote: "At one period of my thaumaturgical career, spooks were my speciality. I haunted a good many houses and raised spirits by the score - purely for the purposes of enjoyment I hasten to add". Another title, *Daemons, Darklings and Doppelgangers*, explains such tricks as 'Red Devil', 'The Ghost Who Walks', 'Ectoplasm', 'Screaming Skull', and 'BEASTIE For Pure Scare Effect!'. I have not seen a copy of his seminal the *Shiels Effect*, but I understand that it appeared in 1976 and dealt with how to hoax UFO and monster sightings.

You would not therefore have to be a CSICOP debunker to be suspicious of the fact that Doc Shiels was at the centre of the wave of monster reports that began

in Cornwall at that time. It happens, for instance, that the three Witches who did the ritual were Shiels' wife and two daughters.

On 5 March 1976 the *Falmouth Packet* published two photographs of an apparent seaserpent which had been sent to them by a woman identified as 'Mary F.', of whom the only other thing known is that she later gave Doc Shiels permission to use them. Interesting features of these pictures include their being out of focus, a significant point to which I will return; the fact that the monster produced no ripples; and that although Archimedes' Principle dictates that a large floating creature should be nine-tenths submerged, Morgawr, like the Roman soldier, had no respect for Archimedes and was apparently half out of the water. I think someone must have pointed this out to Shiels, for he eventually wrote an article suggesting that Morgawr might not be what she appeared to be, that is a plump worm-like creature, but only a small part of a vast Lovecraftian horror. [1]

Another obscure witness was 'Andrew', who approached Doc

Shiels on the beach near Trerose and gave him a picture of Morgawr he had taken himself. Doc Shiels himself was privileged to see the beast on more than one occasion once in company with his friend David Clarke of *Cornish Life* magazine. Both took pictures, though neither were of good quality. Doc Shiels apologised that this weakened their value as evidence, but to my uncritical eye the result is still good enough to be fairly sure that the creature concerned was a seal. [2] Another time his whole family saw it, though it was his wife who wrote to the *Packet* to report it. The reason for this was that the media had developed an unfair distaste for the good doctor. As he himself wrote to *Fortean Times*: "During the last few days, the local press boys have expressed an opinion that the whole thing must be a fake, simply because I was on the spot and I'm known as a magician ... The editor of the *West Briton* will now only print reports of Morgawr sightings if my name is never mentioned ... The editor of the *Falmouth Packet* avoids me carefully these days. The BBC showed an interest in the fact that David had seen and photographed Morgawr ... but lost it when my name was mentioned". [3]

Altogether there were about twenty-two known sightings of Morgawr. It would be tedious to list them all here, but it is worth noting there was a definite pattern to them: the witnesses were either Doc Shiels, or friends of Doc Shiels, or relatives of Doc Shiels, or reported their sightings to Doc Shiels (and to no-one else), or else wrote letters describing what they had seen to newspapers and were never interviewed by anyone. Since a letter to a paper might in reality have been written by someone other than the ostensible sender (say, by Doc Shiels), all of this proves either the existence of an acasual connecting principle, or the centrality of Doc Shiels to the saga.

Morgawr sightings tailed off after 1976, but she did make a couple of comebacks. On 9 November 1980 a BBC crew went out in a boat with Shiels and two of his friends. While the television men were looking one way, Shiels and chums looked the other and saw a black hump, which had however submerged by the time the BBC crew had turned around - or so they said. In 1985 there was a sighting

by Shiels' friend Sheila Bird and her brother Eric. This was very considerate of Morgawr, since the occasion chanced to provide free publicity for Bird's book on local history which had just been published, and included a sketch of Morgawr. [4]

In 1991 Mark Chorvinsky of *Strange* magazine shocked the Fortean world by proclaiming Morgawr to have been a hoax perpetrated by Doc Shiels. As evidence he produced a copy of a tape recording allegedly made in by Shiels in 1976, in which he discussed plans for faking monster pictures. [5] In an interview with *Fortean Times* he naturally denied this: "I didn't create them. However in 1976 I experimented with photographs of a plasticine model monster, stuck on a sheet of glass with water - the Helford River - in the background ... they were used very briefly as shamanic lures or 'decoys' ... sympathetic magic. It's an old trick, like painting a bison or woolly mammoth on the wall of a cave." [6] This is exactly the method Chorvinsky claimed he used: for it to work the camera must be focused on the middle distance, so that the 'monster' and the sea are out of focus by the same amount, as they are in these pictures; also it would explain why Morgawr produced no ripples in the water.

Shiels seems to be an admirer of John Keel, the British edition of whose classic *The Mothman Prophecies* appeared in 1976. [7] As if in affectionate imitation there then came report of a Cornish counterpart, Owlman. This entity was even more selective in his appearances than Morgawr: he showed himself only to adolescent girls on holiday, who afterwards would chance to meet Doc Shiels, tell him their stories, and never be seen again.

Three of the girls produced drawings of what they had seen [8], though there is some doubt about one variously described as "by June Melling", or "based on the sketch by June Melling", which is not the same thing. If it is her original, then like the other two, she had remarkably excellent draughtsmanship for a preteenager; in fact one might have guessed all of the pictures to have been the work of a professional artist (e.g. Doc Shiels).

Barbara Perry and Sally Chapman both wrote a brief de-

scription of the 'monster' underneath their drawings. Their handwriting is of interest. Graphologists know that there are some writing habits that can be consciously altered, for instance whether the letters are joined up or not, whereas others are very difficult to disguise. Chapman's and Perry's hands are very different in their alterable habits - Perry joins up some of her letters but Chapman does not - but remarkably similar in their unalterable ones. The ways they wrote "monster" are virtually identical, and they share several other habits, both putting the dot over the i to the right of the letter and beginning the crossbar of the t at the upright stroke. One could almost conclude they were one person pretending to be two.



Years later Jonathan Downes, the portly Devonshire cryptozoologist, did his own investigation of Owlman and located a man who said he had seen it when a boy; though his sketch of it looks like an imitation of the originals rather than an independent drawing from life. The same is true of a letter sent by an American student who had seen it while on holiday. Though she gave an address in Chicago and stated herself to be a student of marine biology, when Downes tried to contact her she was not registered as living there, and no department chief he spoke to on the telephone had heard of her. [9] Downes' best know con-

tribution was to star in the *Owlman* video, which also featured the director's wife as a naked lesbian Witch, while a professional sceptic was depicted as a maniac gay Nazi.

In 1977 Shiels turned his attention to Loch Ness. Unlike most Nessie hunters, who have to scan the waters for months or years before being blessed with a sighting, the beastie appeared in front of Shiels, or so he claimed, the day after he arrived (21 May 1977): as he watched the Loch from the ramparts of Urquhart Castle, the creature's head appeared about a hundred yards away, and he was able to take two pictures before it submerged again. This head clearly is in the water, not on a glass screen near the camera; nonetheless, it is producing no ripples, suggesting that it may be a dummy monster's head stuck on a float.

Again, it was John Keel who observed that: "Camera malfunctions are remarkably common among would-be UFO photographers, and even those who try to take pictures of the serpent at Loch Ness. It almost feels as if some outside force fouls up cameras when monsters and UFOs are around." [10] Inevitably this curse affected Shiels. After the *Glasgow Daily Record* had examined them, and one of them been published on the front page of the *Daily Mirror* (9 June) Shiels made a glass negative of the second picture then mailed the original to an American named Max Maven: when the envelope arrived the picture was missing! Soon afterwards he accidentally dropped the glass copy and broke it. The ten holiday snaps preceding the two monster pictures were "temporarily misplaced" by the *Record*, and no-one has seen them since. This unfortunately makes it harder for independent researchers to evaluate Shiels' claims. [11]

In the early eighties Shiels travelled to Lough Leane in Ireland, reputed home of something called the *piast bestia*. This investigation produced some more tasteful pictures of the Doc with sky clad Witches, but no good ones of the monster. He did claim that, the very night of their first experiment, a couple that he knew saw a lynx run into the beam of their car headlights. Later, when talking in Maguire's pub to a man from Cork, Shiels asked him "if he had heard of the Ballyvourney Lynx": the man thought he meant gulf links,

which Doc thought a good example of a 'lexilink' (groan!). [12] Actually, I should think this would be a good way to put a rumour into circulation: ask enough people if they had heard about a sightings of a lynx, and eventually people will start to see it.

Years later, Shiels did receive a better picture of the Lough creature from a man named Kelly whom he met at Kerry. Kelly claimed to be a descendent of Doctor John Dee's sidekick Edward Kelly, and said that his father had discussed the Loch Ness monster with Aleister Crowley in Paris in 1933, a truly remarkable occasion, since Crowley was deported from France in 1929. He gave Shiels a picture resembling the old Mary F. snaps, and probably taken by the same plasticine on glass method. It seems Kelly has not been seen since. [13] By now it is apparent that the Doc has overlooked the greatest and most disturbing enigma, that is, the mysterious disappearance of the witnesses, on a scale comparable with the sudden deaths of people who entered Tutankhamen's tomb or witnessed the assassination of President Kennedy.

THE ULTIMATE MOTIVATION of the Shiels monster saga seems to have been simple entertainment. By contrast Sean Manchester's vampire-hunts and investigations into Satanism are part of a general campaign to demonstrate his own transcendent genius to the world, as indicated by the titles he lays claim to: Dr Manchester, Lord Manchester, Bishop Manchester, Knight Commander of the Order of the Sangrael, Grandmaster of the Universal Brotherhood of Magicians, Britain's No. 1 Psychic, etc.; and in due course we anticipate King Sean, Pope Manchester, and finally the Lord God Manchester. During a recent television studio debate some people questioned whether his episcopacy was genuine, and the argument continued afterwards in the lobby, reaching a climax when the bishop pinned one of his critics to the wall and punched him in the face, whereupon he was removed by security guards. [14]

In 1970 Mr Manchester, an out of work London photographer who would later be employed as a milkman, approached the *Hampstead & Highgate Express*, which had printed a string of letters about sightings of a ghost in the vicinity of Highgate Cemetery, the

last resting place of Karl Marx. He suggested that the figure might be the "King Vampire of the Undead" (a phrase he borrowed from Bram Stoker's *Dracula*), a mediaeval Wal-lachian nobleman, whose followers "eventually brought him to England in a coffin at the beginning of the 18th century". The *Ham & High* (commonly so called) liked his theory enough to publish it on the front page of the 27 February edition.

He was quoted as saying that: "We would like to exorcise the vampire by the traditional and approved manner - drive a stake through its heart with one blow just after dawn between Friday and Saturday [*sic*], chop off the head with a gravedigger's shovel, and burn what remains. This is what the clergy did centuries ago. But we'd be breaking the law today."

The outcome of this, and a similar statement that he made on television a fortnight later, was a huge influx of vampire hunters who, whatever they may have done for the undead, were undoubtedly responsible for a large amount of vandalism in the already run-down graveyard, which eventually had to be sealed off to the public. [15] The Western half had a number of Victorian vaults where the bodies were sealed away behind now rusted doors, hence in practice fairly easy of access. One corpse did indeed have a stake knocked through its breast, another was decapitated, and a fire was lit under the coffin of a third. [16]

Though these were the very methods recommended by Manchester, this is not to suggest that he was personally responsible; his main activity at first was taking pictures for sale to the media of others going round the cemetery with crosses and stakes. In August he told the *Ham & High* that "These same Satanists that desecrate Highgate cemetery are disciples of the 'Evil One', the vampire and intend to spread the cult in the hope of corrupting the world" (Compare this statement with the preamble to the film *Brides of Dracula*: "Count Dracula, Monarch of all vampires, is dead; but his disciples live on to spread the cult and corrupt the world.")

The headless corpse of a woman had been found by school-girls on the ground outside a vault. The *Hornsey Journal* reported that Manchester believed that "the desecration was done by Satanists"

1. Doc Shiels, 'Mother Nature's Jumbo Jet', *Fortean Times* 42 (Autumn 1984), p.62.
2. *Fortean Times* 17, (August 1976), pp.14-15; Tony 'Doc'Shiels, *Monstrum!*, Fortean Tomes, 1990, pp.64-5 and plate 7.
3. *Fortean Times* 19 (December 1976), p.16.
4. Sheila Bird, *Bygone Falmouth*, Phillimore, Chichester, 1985.
5. Chorvinsky, *Strange*, 9, 1991.
6. *Fortean Times* 62 (April 1992), p.51.
7. Panther retitled it *Visitors from Space*, which is not only less poetic, but wholly inapt, since the main argument of the book is that UFOs are not spacecraft.
8. See Janet and Colin Bord, *Alien Animals*, Panther 1985, plate 22.
9. Jonathan Downes, *The Owlman and Others*, Domra Publications, Corby 1988, p.67-72.
10. Keel, *Visitors from Space*, p.41.
11. Shiels, *Monstrum!*, pp.76-7.
12. *Fortean Times* 38, p.41.
13. Shiels, *Monstrum!*, pp.90-1.
14. *Man, Myth and Manchester*, Series 1, issue 4, forthcoming.
15. David Farrant, *Beyond the Highgate Vampire*, British Psychic and Occult Society, fourth edition, 2002 (sic - according to the title page), pp.19-21.
16. Reported in numerous newspapers, e.g. *The Times*, 13 June 1970.
17. *Hornsey Journal*, 28 August 1970.
18. *Islington Gazette*, 22 and 29 January 1971.
19. Sean Manchester, 'The Highgate Vampire', in Peter Underwood, *The Vampire's Bedside Companion*, Leslie Frewin, 1975, p. 107.
20. *News of the World*, 24 January 1971; *North London Press*, 29 January 1971.
21. *Hornsey Journal*, 16 April 1971.
22. Sean Manchester, *From Satan to Christ*, Holy Grail, 1988, p.61.
23. Shirley Jackson, *The Haunting of Hill House*, Michael Joseph, 1960, pp.7, 36, 123; Sean Manchester, 'The Haunting of Hell House', *New Witchcraft* 4, (1975) pp.52, 54.

(rather than by vampire hunters), specifically "a full coven of 12 devil worshippers", and that an exorcism had therefore been carried out: "Seven crucifixes, four white candles, and four cups of holy water from a Catholic Church, were used in the fifteen-minute ceremony ... Incense was burned and holy water was sprinkled near the vault, and the banishment of evil powers, including words in Greek, Latin, Hebrew and English, was read by Mr Sean Manchester, president of the British Occult Society." [17] Some weeks later this 'secret' rite was re-enacted for BBC television. Incidentally, Manchester had been expelled from the original British Occult Society, but any man can call himself "president of the British Occult Society". He also claimed to have founded it, notwithstanding that he later distributed fliers bearing the legend "British Occult Society (Founded 1839)".

The following January a church in Islington was desecrated, supposedly by Black Magicians. So Sean Manchester turned up and offered to do another exorcism, which was accepted by the priest in charge. This got the latter into trouble, since his bishop did not learn of it until afterwards. He ordered an inquiry, since a priest wishing to perform an exorcism must first ask his bishop's permission, and in this instance permission would not have been given before Manchester's credentials had been checked.

On that occasion Manchester was assisted by a striking blonde in a mini-dress. When he came to write some of these events up, in *The Vampire's Bedside Companion*, he referred to her as 'Lusia', and stated that he had met her after her sister wrote to him in response to the original *Ham & High* article. [19] He gave no suggestion that they were anything but professional friends, yet in the original press articles about the exorcism the pair had been described as "Manchester and his wife". [20] Moreover, in April 1971 Manchester told a court on oath that a rival vampire hunter with whom he had fallen out, David Farrant, had made obscene telephone calls to his wife that had so upset her that she had miscarried her baby. [21] Farrant has naturally denied that this was true, and so by implication has Manchester himself, for in 1988 he declared that

there had been single until he married Sarah Crook in 1987, and implied that any rumour of a previous wedlock was a lie circulated by Satanists. [22]

Anyway, in the *Vampire's Bedside Companion* version of events, in 1969 he had met a teenaged Highgate girl who had recurrent nightmares about something trying to get into her room. He noticed two small marks on the side of her neck, and she was pale and losing weight. He managed to cure her with the appropriate application of garlic, holy water and crucifixes.

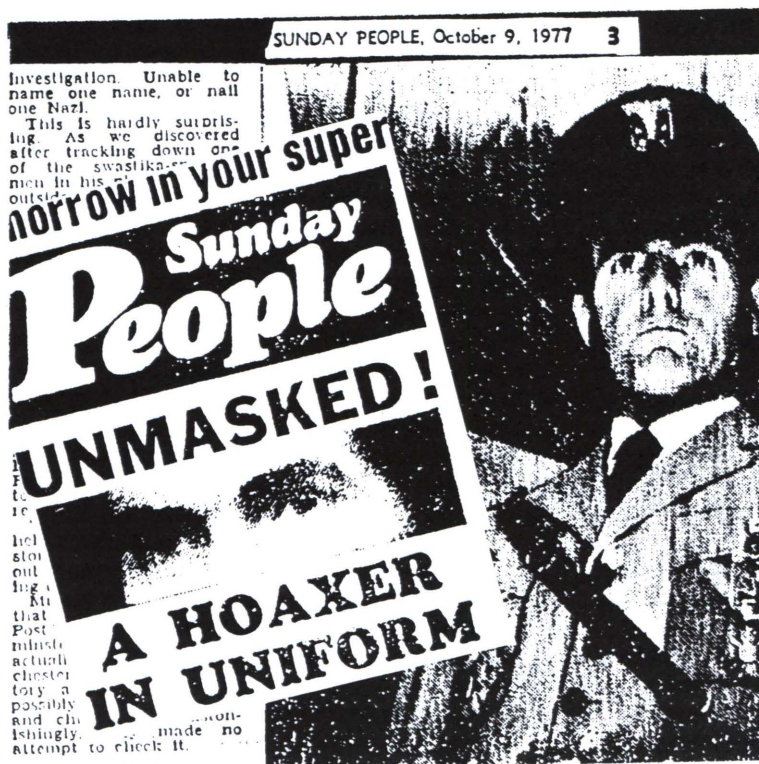
The sister of 'Lusia' then made contact with Manchester to express concern that she had started sleepwalking. One night (after the manner of Lucy Westenra in *Dracula*, who she also resembled in having "two tiny pin pricks" visible on her neck) Lusia left her flat. They followed her into the cemetery, where she stopped outside a vault. They carried her back home, and next day she had no recollection of what had happened. Coming back to the same place in daylight they found "a body which appeared neither dead nor alive", though the vault was a hundred years old, and had had no recent admissions. Manchester took up an aspen stake, but one of his assistants protested that this would be sacrilege. Hence they were content with an exorcism. He then quoted the report from the *Hornsey Journal* given above, though it will be recalled that then he had said nothing of vampires, but claimed to be exorcising a Satanic desecration. The vault, he claimed, was bricked up on "our recommendation", though the cemetery authorities have asserted more prosaically that this was done to keep the vandals out rather than to keep the vampire in.

1975 saw the publication of four numbers of a magazine named *New Witchcraft*, which was illustrated mainly with photographs of nubile young Witches in various stages of undress, accompanied by articles and short stories. The final issue had a contribution by Manchester entitled 'The Haunting of Hell House', an account of a night spent by himself and two other psychic researchers investigating a ghost at a house in Crouch End. The title is strikingly similar to that of the novel *The Haunting of Hill House* by Shirley Jackson. Even more so are many of the details: a

cold spot which everyone could feel but which no thermometer registered, and a reluctance of the house to let people go, causing a car to crash on departure. There were even almost identical phrases:

"Hill House ... had stood so for eighty year and might stand for eighty more ... silence lay steadily against the wood and stone of Hill House, and whatever walked there walked alone ... 'I leave before dark comes' ... 'It knows my name' ..."

"... this obelisk of another century might stand for a hundred years more ... whatever walks the broken staircases of Hell House, walks alone ... 'Leave before dark comes' ... 'It knows my name' ..." [23]



The centre of the disturbances was an upstairs room in which, he wrote, they found a magic circle painted on the floor, and other signs that a ritual had been performed there previously. A photograph of this circle was included, in which, however, the candles at the quarters can be seen to be alight. So far from proving the truth of the story, this indicates what can be learned for a fact elsewhere, that Manchester had taken the picture immediately *before* the ritual, and that the participants were well known to him. Though the story ended with the trio being scared off by the place, it concluded: "One day I will return to continue the investigation."

A version of Manchester's story published in 1978 again left the vampire exorcised but otherwise intact: "Manchester never staked the body inside the coffin". The same was true of an interview he gave with the French actress Sylvain Charlet in 1979. [24] Yet by 1980 he was trying to find a publisher for a manuscript entitled *The Vampire Exhumed*, of which a New York vampirologist who read it complained that it was too similar to *Dracula*, right down to the beheading with a kukri knife. That detail, but not the staking, had disappeared when his British Occult Society finally published it as *The Highgate Vampire* in 1985.

The narrative followed, firstly, that in *The Vampire's Bed-side Companion*; and secondly that in 'The Haunting of Hell House' - "whatever walked the broken staircases walked alone". In this retelling, however, the investigators did go back to the House, the morning after their original adventures, and this was stated to be in the early winter of 1973. In the basement they found a coffin (as in the stage version of *Dracula*), inside which was the same body they had encountered in the vault in Highgate cemetery a few years earlier. This time our hero was not so squeamish, he put a stake through its heart, at which it emitted a terrible roar and started to decay, whereupon they took it out into the garden and burnt it. [25]

But this was not the end of the evil, for somehow the vampire had bitten Luscia. A few years later she died of a blood disease, and was buried in the Great Northern London Cemetery. Anyone who has read Stoker's *Dracula* will recall that after Lucy Westenra was buried in a churchyard near Hampstead Heath, children in the vicinity started going missing at night, being found the next day and stating that they had been with a 'bloofer' (a child's word for 'beautiful' lady: "Some of the children, indeed all who had been missed at night, have been slightly torn or wounded in the throat. The wounds seem such as might be made by a rat or small dog ...") It is no surprise to hear a similar report from the vicinity of the Great Northern London Cemetery: "My worst fears were strengthened after interviewing the small boy who had been playing in the nearby park after dark. He described his 'lovely lady all in white' as being 'very blonde with

big staring eyes'. It would seem that she allured him into the cemetery's wood, whereupon he felt drowsy and must have fallen asleep beneath a tree. He woke with the familiar small incisions on his throat which his parents ascribed to animal or insect bites." [26]

A relative having refused him permission to exhume her corpse, Manchester kept a vigil by Luscia's grave, inside a protective magic circle, and recited necromantic invocations. Eventually a giant spider appeared, but it was unable to get inside the circle to get at him. He had brought a long stake with him, and was able to drive it through the body of the horror. (By now it is evident that Manchester doesn't have many original ideas; lest anyone be at a loss where he got this one from, he included at this juncture a still from the film *The Devil Rides Out*, the scene where the heroes are in a protective magic circle, just prior to a giant spider appearing outside it.) In the first light of dawn the body of the spider turned back into that of Luscia, which he hastily reburied. [27]

The book was well-illustrated with pictures of Sean Manchester striking a variety of heroic poses, Luscia's cleavage, and one of the original vampire in its last moments, this being increased to three in the second edition. Manchester's nemesis, David Farrant, however states that these images are stills from an 8mm home movie about vampire hunting that was made by Manchester in the late 1960s. Manchester himself quite unconsciously indicated this in an open letter to Thames & Hudson (complaining that Matthew Bunsen's *The Vampire Encyclopedia*, which they had published devoted only one sentence to Sean Manchester), where he referred to his 'stills' as opposed to photographs, of the Highgate Vampire. [28]

Though he has often since been featured on lightweight TV chat shows, Lord Manchester has never gained the serious recognition he evidently desires. One problem is that his companions on these missions have never come forward to confirm his version of events, so that all we have is the 'material evidence' of the pictures of the disintegrating King Vampire. In response Bishop Manchester habitually threatens legal actions against his detractors, and engages in harassment campaigns against

editors who publish anything uncomplimentary about himself.

Dr. Manchester's investigations into alleged Satanism are rather less amusing, since they tend to name and defame real live people. Admittedly, his best known work in this field, the booklet *From Satan to Christ*, was somewhat anticlimactic. Having stated that he was a Christian who had worked to 'infiltrate' Satanism, and getting off to a good start with descriptions of cat slaughter and blasphemous rites, the story drifted off into a tedious romance between himself and a Witch he met in Islington, culminating in his only actual undercover mission; that is, his attendance at a fancy dress party where the rest of her coven were also present. In the end he persuaded her to leave the group and marry Sean Manchester. Another lost sheep was saved! Former members of the coven that he named (real, but it ceased to meet about ten years ago) state that Manchester's allegations about their practising sacrifices and sexual perversions are a pack of lies - but then they would, wouldn't they? Against them we have the testimony of Sean Manchester, whose integrity speaks for itself.

In 1970 members of the British Occult Society (the one that had expelled Manchester) started getting anonymous letters threatening them with the use of Black Magic powers. That October a woman received telephone calls in a similar vein. She recognised the voice as being that of Sean Manchester, so her husband went around to Manchester's flat, pushed him to the ground and kicked him. They ended up in court, the husband pleading provocation, Manchester denying having made the calls. The magistrate believed the former and gave him an absolute discharge, but bound Manchester over to keep the peace. At this the threatening messages from the Satanists stopped. [29] One may guess that his ultimate intention would be that he would come along as a Christian white knight to save the world from the Satanic conspiracy he had created.

In 1977, inspired by popular books such as *Occult Reich*, and the contemporary resurgence of the far right, Manchester attempted to uncover a legion of Satanic Nazis in Barnet, north London. He began promisingly with an article in the *Borehamwood*

24. Mike Samuda, *Unsolved Mysteries*, Edwin Arnold, 1978, p.16; Sylvain Charlet, 'Les Nouveaux Vampires de Londres', *L'Autre Monde*, February 1980

25. Sean Manchester, *The Highgate Vampire*, British Occult Society, 1985, p.91-113.

26. Bram Stoker, *Dracula*, chapter 13; Manchester, *The Highgate Vampire*, p.123

27. Manchester, *The Highgate Vampire*, pp.140, 143-6.

28. Quoted in Kevin Demant, 'The Irrefutable Evidence', *Suspended in Dusk* 2, 1998, p.33.

29. London *Evening Standard*, 4 November 1970; *Daily Mirror*, *Daily Sketch*, *Sun*, *Daily Express*, 5 November 1970; David Farrant, *The Vampire Syndrome*, Mutiny! Press, 2000, pp.21-2.

30. *Man, Myth and Manchester*, Series i, Issue 2, 2001, pp.16-18.

31. *Islington Gazette*, 7 October 1977.

Post, 29 September 1977, which claimed to expose a group called the League of Imperial Fascists who practised military exercises and recruited from among local school children. Photographs (with the faces blacked out) showed a man with a swastika armband outside a school; a female 'combatant' in a military cap and Imperial eagle T-shirt; and 'The Commander' who wore a full Third Reich uniform, brandished a riding crop, and who according to the text spent his time listening to Wagner records while spouting a pastiche of neo-Nazi clichés: "Our aim is to protect and promote the Aryan race and its western culture by forming a monolithic international force to combat and utterly destroy Communism and Zionism. All over England cells like this one exist and the chill North wind flaunts their swastika banners as they wait in eager anticipation of our inevitable victory". A second article was to have revealed that the League were linked to Satan-worship, but circumstances prevented its appearance.

At this time Manchester used to visit the home of David Farrant, with whom he now had a 'truce'. Farrant had taken in a sick white dove with the hope, eventually realised, of nursing it back to health and releasing it. (He often did this, and was therefore nicknamed 'the Birdman'.) Manchester asked if he would pose with it for a picture that he wanted to illustrate a French magazine article. A bemused Farrant ended up holding the bird over an improvised altar on which Manchester had placed two black candles, an antique Gurkha knife and a small 'doll' which he had cut out of cardboard. After, he took the doll away with him. [30] The picture appeared in *L'Autre Monde* in February 1980 illustrating the Sylvain Charlet interview mentioned above.

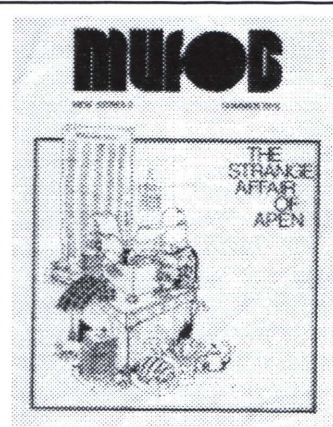
Manchester then went to the *Islington Gazette* with a photograph of a woman, whom he termed his secretary, pointing angrily to the same doll. The accompanying story alleged that they had been sent this 'witchcraft doll' in the post, and that they believed it had been sent by a group of Satanists who were endeavouring to prevent a forthcoming talk by Manchester which would expose their evil doings. He assured the *Gazette* that the meeting would go ahead regardless. [31]

Obviously, apart from getting free publicity, the ultimate intention (fulfilled years later) was to 'discover' that the same doll was used in both photographs, and pretend this to the world as proof that David Farrant had sacrificed a dove in order to hex Manchester. Yet the picture in *L'Autre Monde* was credited 'Photo S. Manchester', which would have made it surely the only time a cursing ritual had been photographed by its prospective victim.

Emboldened by his feature in the *Borehamwood Post*, Manchester had sent the same material to the *Sunday People*, who were however, suspicious of it. It contained nothing that they could directly investigate for themselves. But they recalled that Manchester had had a public feud with Farrant, so they asked the latter to come around to their offices and give them his opinion. Farrant knew nothing about the League of Imperial Fascists, but he recognised the faces in the pictures (which had been sent without the blacking out): the Nazi outside the school gates was in fact a friend of Manchester's named John Pope, the female 'combatant' was Manchester's current girlfriend, and the 'Commander' was none other than Sean Manchester himself! Farrant put them in touch with Pope, who confirmed that the pictures were fakes, and said in real life he had nothing to do with far right politics. The editor of the *Borehamwood Post* admitted he had not tried to check the veracity of the story.

Just as he was preparing to give his talk, Manchester was asked to visit the *Sunday People* offices. Reporter Frank Thorne challenged him as to what evidence he had for his claims. "The only proof I have of the truth of the local paper article is my word", he replied. In 'We Unmask Phoney Nazis' in the *Sunday People*, 9 October 1977, Thorne quoted this, and concluded the article, as I will mine, with the comment: "And that, Mr Manchester, is simply not good enough".

Since librarians have a sinister reputation in certain circles, I should like to express thanks to a lady on the staff of the Camden Local Studies and Archives centre at Holborn Library, who, upon noticing me reading an article by David Farrant, unasked went and fetched their Highgate Cemetery file. GJM



The Summer 1976 issue of MUFOD featured an article by Jenny Randles about the infamous APEN organisation. APEN is something which has been hanging around as a nuisance at the fring of British ufology since the early 1970s. It functioned largely by sending anonymous letters and cassette tapes to ufologists; sometimes ostensibly inviting them to participate in its activities, sometimes warning them off from particular cases.

There have been any number of suggestions and accusations made about their origins and membership, ranging from sociological experiments by university graduates, to neo-Nazi UFO researchers. In her article Jenny suggested the former explanation was most likely. In my view the most likely explanation is that it was a group of rather immature ufologists - that hardly narrows it down! - trying to emulate the success of the Spanish UMMO project.

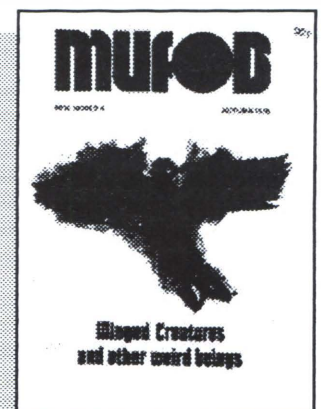
In another article Roger Sandell looked at precursors of the 'car stop' phenomenon in folklore. A rather strange and poetic piece by Peter Rogerson, 'A Panorama of Ufological Visions' attempted to give an impressionistic view of contemporary ufological obsessions and rumours, from phantom helicopters to apocalyptic prophecies. This was ufology as literary and social criticism at its most rarified - yet as I re-read the piece for this summary I found some rather uncomfortable precursors of later events, from the collapse of Yugoslavia to genocide in Africa.

The Autumn issue contained a report of an investi-

25 YEARS AGO

gation undertaken by Peter Rogerson and myself into the strange experiences of a family in the north-west of England - referred to as Miss Z. The full article can be found on the *Magonia* website at www.magonia.demon.co.uk/arc70/visions.html so I will not summarise it in too much detail here. Miss Z was subjected to a classic 'bedroom invader' scenario in which she 'saw' two strange non-human creatures at the foot of her bed, accompanied by some sort of vehicle. Miss Z and other members of her family also experience a range of strange phenomena ranging from fairies to mysterious phone calls. There is little doubt that if Miss Z's experiences had taken place a few years later, and the investigation done under other circumstances, she would have become a full-blown abductee.

An article by Nigel Watson looked at some strange reports of winged humanoids. The INTCAT 'Type One' catalogue ploughed on through the 'seventies; the entries for these issue mainly covering the 1954 French wave, which now appears more and more to have been a conflation of hoaxes and sensational journalism.





READER'S LETTERS

Dear John Rimmer,
I am offended - yes, quite deeply - to see in your Hoax issue *not one word* about the greatest hoax of yesteryear - namely the R. E. Straith letter written to the late George Adamski on genuine US State Department stationery.

Here in *Magonia* you rave about two mere amateurs - Alex Birch and Stephen Darbishire - just children who could never have had the true spirit of hoaxing to the extent that Grey Barker and I had back in 1857.

A recent article in that otherwise praiseworthy magazine *Fortean Times* similarly failed to mention the Straith Letter at all!

Is there some sort of nationalism going on here? If so, I am here to tell you that American hoaxsters are far superior to British hoaxsters, and day of the week. My book co-authors with Karl Pflock, called *Shockingly Close to the Truth* will be out in a few months, and I can assure you that in it the Straith Letter will receive the full amount of attention it so richly deserves. The price of the book has not yet been determined.

Yours in Research
Jim Moseley, Key West, FL

Britons! Are we going to take this challenge lying down? No! The honour of our nation depends on us out-hoaxing the Americans. Incidentally, if we were to receive a free copy of Mr Moseley's priceless book, Magonia's team of totally objective reviewers will give it the reception it deserves!

Dear John,
the death of Desmond Leslie and your request for hoax material reminds me of one long forgotten 'UFO' story which formed the basis for Leslie's directory of historical sightings in the first edition of *Flying Saucers Have Landed* (Leslie and Adamski, 1953).

This was the 13th century Byland Abbey sighting, which had come, so Leslie said, from a Latin manuscript discovered in Ampleforth Abbey in Yorkshire in early 1953.

A certain A. X. Chumley had supplied Leslie with this manuscript, together with a translation, which told how the monks at Byland Abbey had witness "a large round silver thing like a disc" flying slowly over them in the year 1290. Leslie was very impressed with this manuscript

and prominently displayed it in the book. The story was then pirated and expanded, by other writers and appeared in several later books. However in the revised edition of *Flying Saucers Have Landed* (1970) Leslie omitted the case, without explanation.

In the meantime the book *Flying Saucers Through the Ages* by Paul Thomas (translated by Gavin Gibbons in 1965) appeared, detailing the Byland Abbey sighting, with a footnote by Gibbons saying that in 1956 two Oxford undergraduates had confessed to him to forging the said manuscript. Gibbons does not say how he came across the two hoaxers (at an Oxford UFO lecture perhaps). However, he did no further checking and there the matter rested for a few years.

During the Condon Committee's research effort Samuel Rosenberg wrote a chapter on historical UFO cases for the Condon Report (p. 481 - 501), decided to take things further and discovered, after checking with Ampleforth College, that the Ampleforth document was indeed a fake, done by two sixth-form schoolboys from the college and first publicised by a letter to *The Times* on February 9, 1953.

Leslie had obviously seen that letter, contacted its author (A./ X. Chumley) and received the said manuscript. Once printed it spread elsewhere with speed. Leslie never admitted his gullibility even when dropping it from the 1970 edition of his book. As for the story, it still pops up now and again as a genuine historical UFO case and even got a mention in the famous House of

Lords debate in January 1979.

A few questions arise: What motivated the teenage Mr Chumley (if this was his real name) to perpetrate a fake ancient manuscript? Did he ever get involved with UFOs again? What became of him afterwards? He was clearly a keen classical scholar.
Sincerely,
Christopher Allan, Alsager, Stoke-on-Trent

Sirs:

After reading this review [See panel below for the offending item from *Magonia* 62] I would like to make some comments about it. However I propose that we go from bottom to the top.

I wouldn't be so sure that, from the book contents, one could state that "clearly the violence in these stories reflects the violence within the Brazilian society, a society where local Gestapo, whoops, I mean police regularly exterminate small street children". Number one, Brazil is too big for a European head to understand, no matter whether it's an educated one or not. It's not that easy to imagine such vastness when one lives in two cold, small, foggy islands. So, I would not say that our police regularly exterminate small street children. Last night, for instance our TV showed images of Northern Ireland's Catholic children being stoned by adult Protestants.

Brazil is much bigger in its extension and contrasts than you can imagine. The urban scene in Brazil, especially around big cities, is often violent. That doesn't mean that the whole urban

Bob Pratt. UFO Danger Zone: terror and death in Brazil, where next? Horus House, 1996. \$12.95, pbk.

This book, which has an admiring introduction by Jacques Vallee, is a return to traditional ufology. Eschewing tales of crashed saucers and abductions, Pratt presents old fashioned close encounters. These reports demonstrate the extent of the cultural colouring of UFO reports. Here are tales of UFOs trying to suck people into the air on beams, firing beams of light at them, UFOs that look like fishing nets or grab people with hooks, and even one case where a man and a woman in a UFO poured boiling oil over a witness to make him let go of a tree he was hanging, to prevent him being sucked up.

Occupants don't resemble US greys, and range from fair haired humans to bellicose ruddy dwarfs. There are even reports of beams from UFOs draining vitality and blood from people, leading one of Pratt's scientific sources to write a book with the scientific title of *Extraterrestrial Vampires over Amazonia*. Clearly the violence in these stories reflects the violence within Brazilian society, a society where local Gestapo, whoops, I mean police, regularly exterminate small street children. Peter Rogerson

scene in Brazil, as well as that in other countries, is always, completely or entirely violent.

Statements such as these involve the presence of an authoritarian vice known as stereotyping. I would recommend that you read Theodor Adorno's *The Authoritarian Personality*. So whenever one extrapolates from isolated incidents of behaviour or situations and say it applies to all the people all the time, one demonstrates not only authoritarianism but prejudice as well. In this case, it is used against a country and people that the author plainly does not know. By the way, despite all the arguments and quarrels between English, Scots, Welsh and Irish, the IRA's actions and bombs, the racial conflicts that explode in British towns every once in a while, the advice of Paul McCartney to give Ireland back to the Irish, or that even Sean Connery wants his Scotland independent -- despite all this, I wouldn't consider British society violent. All men are equal in their rights, yet have the right to be different as individuals. Britons must follow the same pattern...

Regarding your remarks above, I would like to inform you, your readers and my colleagues that in Brazil, there are still quiet places in the country, completely away from overt urban violence or even agrarian conflicts. Such is the case of the Rio das Velhas region right up to this moment. It is a region that attracted the interest of my friend Dr. Josef Allen Hynck. His wife, the lovely Mimi Hynck, a woman of great intellect, visited the region looking into UFO incidents, where many cases from Pratt's book came from.

And I tell you we are dealing with facts, not beliefs. Further, the people who live there are neither visionary nor stupid nor foolish. They know nature much better than all of you put together. Their culture has much to offer in terms of information for the intelligentsia, and this includes UFOs. It's a pity that these erudite circles are so stupid and closed in themselves. To despise a peasant just because he tells about a UFO sighting and label it as something like a fairy tale or "hallucinations" (without even knowing how a real hallucination works) is to display a complete lack of empathy, not to mention a touch of cruelty.

I interviewed and helped

investigate the witness who was caught by hooks that you mention. He was genuinely scared, he was hurt, there were witnesses to the episode itself and, above all, he was a very honest, sincere and intelligent man. The violence Pratt's book refers to is real, it is exactly the way he describes it, it is the way witnesses describe their encounters, and yet it has nothing to do with the violence of a society that Mr. Rogerson knows nothing about.

These are extraordinary events, and the way people are attacked and blood is taken from some of them must not be ignored just because it is all so weird. Let's not forget that many people reported such incidents. Let's not forget that medical doctors examined many victims and described their injuries. One M.D. even saw a UFO and ran away from it!

And more: let's not forget that a Brazilian Air Force team took hundreds of photographs of UFOs (I have a copy of some). So, what do we call entities that suck blood from people? Vampires. Where did it happen? The Amazon. So what's wrong with the title? Is the author a reliable person? Yes, he is. Daniel Rebisso Giese, a research scientist, is praised by Dr. Jacques Vallée, also a dedicated investigator. In saying things like these, Mr. Rogerson, you display prejudice and flippancy about people and work that you know nothing about. Please respect other people. Especially if he or she lives in a land that is an easy target for your prejudices and, pardon me, your ignorance.

If there's something that is beyond fashion, it is the UFO phenomenon and Ufology. It happens worldwide, sometimes the same way, even when there seems to be no immediate similarity. It is infantile to claim that there are old fashioned and state of art styles in the UFO phenomenon and their reports and studies. Now we can say that it clearly demonstrates the lack of knowledge of the subject.

Finally, I warn you that it is a limitation of yours to try to reduce the UFO phenomenon, as a whole, to a matter of visions and beliefs. There are plenty of facts demonstrating something frightful and uncontrollable attacks people in a clandestine way. And cameras, radars, magnetometers, etc often record this phenomenon.

Here's a fascinating item for a

thesis: hallucination and beliefs in registering instruments, even when fraud is impossible. Study it. Start with Lakehead case, the recently grounded Tornado in Sheffield, and why not your crop circles? They may clearly be a proof of violence of the British society against your crops.

Now it's my time to say that your website is graphically not brilliant, yet well done. But as to the content, keep on trying. Some day you will succeed. Beginners not only have to begin but to follow on. Go, folks. Be brave. There's a lot of knowing and know-how to get. Yet.

Sincerely
Alberto Francisco do Carmo, Brasília, Brazil.
Physicist and Government Technician in Educational Affairs,
Ufologist since 1954

Dear John

I would like to take this opportunity to respond to the overwhelming reactions to my article 'Decline and Fall of the Psychosociological hypothesis' (*Magonia* 72, pp 3-11). So overwhelming was the response that only two readers took the trouble to put pen to paper - otherwise the silence was deafening. Ann Druffel, a researcher I regard highly, suffered a similar fate on the release of her book *How to Defend Yourself Against Alien Abductions*.

The first respondent was Martin Kottmeyer, who rightly pointed out my error in saying he had 'gone to extraordinary lengths to claim that a specific film was the origin of [the Hill's] experience'. For this I apologise to Martin. Perhaps had he stated at the beginning of his article that the film in question *may* have influenced their abduction report, the impression of your article would have been clearer to the reader. As it was, the 'escape clause' was placed virtually at the end - almost as an afterthought.

Martin's further criticism (in a publication I never knew existed, *Magonia Monthly Supplement* 32, 1-4) completely ignore my comments on hermeneutics and the Cult of Freudism / Jungism. Like Ann Druffel I too have searched standard and scientific dictionaries for the word 'psychosocial' but must point out to Ms Druffel that all these expressions, e.g. 'in denial', 'paranoia', 'psychological need', 'Ego',

'Id', etc., are Freudisms - the pure invention of Freud and his Cult followers - they are what is popularly termed 'psychobabble'.

Martin then goes on to quote - at third hand and most tellingly, in complete error - the studies by Foulkes *et al* and complains that I don't supply sources. I was obliged to omit my many sources by space limitations, but I think he was referring to the following:

Foulkes, D and Rechtschaffen, A. 'Pre-sleep determinants of dream contents: effects of two films', *Perception and Motor Skills* 1964:19, pp. 983 - 1004

Foulkes D., Pivik, T., Steadman, H.S., Spear, P.S., and Symonds, J.D. 'Dreams of the male child; an EEG study'. *Journal of Abnormal Psychology*, 1967:72, pp. 457 - 467.

Not only does Martin get experimental subjects inextricably mixed up between the studies, but makes the same error with the films and results. He has clearly neither read nor understood the purpose and surprising results of each; but should he wish to receive clarifications on these I shall be only too pleased to help him. Three large boxes of photocopies of the major reports from the world's leading sleep and dream laboratories, extending from the ground-breaking work of Aserinsky and Kleiman in the 1940s up to the 1990s, are my sources on sleep studies.

Martin then claims that my "claim was scarcely believable from the standpoint of observations that have existed for over a century noting that dreams incorporate imagery from memory in distorted form (Freud, S., *The Interpretation of Dreams*)."

Now correct me if I'm wrong, but didn't Freud claim that *all* dreams are always wish-fulfilments, the wishes relating to repressed infantile sexual material? Isn't this the very pivot of his own dream theory? Yet if you read his *Interpretations of Dreams* even some of his modern disciples admit that there is not a single dream within this massive tome which actually confirms this theory of his.

Next, Martin Kottmeyer comments: "psychosocial theorists do not offer testable propositions, a position held by Sandow and Brown". He then claims that *his* theory, 'The Boundary-Deficit Hy-

pothesis' (*Magonia* 32) predicted "a high proportion of boundary-deficit personalities" amongst abduction claimants. The 'boundary deficit hypothesis' is actually an idea proposed by E. Hartmann in a book on psychoanalysis. I read the book. Sure enough, it's full of all the usual Freudian claptrap. I made a five year search in all the psychiatric literature covering the UK, Canada, USA, Europe, Australasia, Scandinavia and Japan: there is not a single paper either on this absurd theory or referring to it. It might have made the pages of an American journal on psychoanalysis, but no psychiatrist these days reads or believes such nonsense. Hartmann is a Freudian Cult follower and his attempts to enter the Hall of Science will forever be doomed to failure.

Martin then asks whether abduction research poses a real threat to humanity (whether it turns out that aliens are here or not). I would close by saying that the cult of Freudism / Jungism has already done far more damage to individuals and civilisations since the dawn of life, and that unless it is stopped dead in its tracks, within a generation or two will lead to the extinction of man and most of life on Earth. I only hope I'm prived wrong: Dawkins certainly thinks that Man is hurtling towards extinction within this timescale.

The comments by Margaret Buckingham, on the other hand, raise some salient points. Though slightly mistaken in her reading of my article, she brings a refreshingly open mind to our subject. I am flattered to read her comments, but must correct a couple of misconceptions. The fault in all probability lies in my court for I cobbled the article together at odd moments of the day and night over two days. However I was shocked when I received my copy of *Magonia*, as the article had been butchered. There are no less than *thirty* omissions in the first one-and-a-half pages: as I read on my heart sank further and further - whole paragraphs were omitted. [One paragraph cut - Ed.] Little wonder that the reader got a garbled argument.

Margaret quotes me saying that just as the Old Hag " ... sitting on the sleeper is an impossible story, so the appearance of a real alien abducting humans is an impossible story", and I talk of "

... a physical impossibility: namely the abduction of humans by aliens". She asks if in view of these statements I think that alien abduction "does not occur at all, either physically or within the mind", then concludes that I claim that this is so. Actually I should have added a caveat: "In the light of all the evidence at the present time".

While I simply don't know whether such activity will happen tomorrow or in ten thousand years, my work has not pointed in that direction. I purposely did not go into detail about my work for several reasons: a) it involves so much material from so many scientific disciplines that either a day's lecture or a book would be required to elucidate my findings; b) I wanted to see, by sprinkling clues liberally in my article, whether anyone would have sufficient scientific curiosity to enquire further, and c) I have yet to subject my ideas to a sufficiently large cohort and have them replicated by others before I know whether they're on a promising track.

Sadly, with the exception of Margaret, the lack of response showed me that not a single potential scientific mind exists in the world of psychosocialism. I'm not surprised. I have neither the time nor energy to write a book, so unless I hear from anyone interested in my work, I shall have to be content with my lot. Best wishes, Anthony Brown, Inverness-shire

Continued from page 2

instead we have Railcrap and North West Non-Trains. Thus die innocent dreams. The Liverpool conference of 1967 was before my time, so I wasn't present to see Bill give his infamous lecture on flying saucer propulsion, using as a prop a tyreless bicycle wheel.

The synchronicity didn't end there, for among the books were two I had first read as a child in Colwyn Bay, in the Summer of '63, themselves echoes of ufologists' innocence, when flying saucer reports evoked images of the ecstatic freedom from mundane gravity and the weightiness of earthly constraints. And finding this on the fortieth anniversary of my first introduction to UFOs through a *Court of Mystery* TV programme. Ever get the feeling that the Cosmic Boggarts are trying to tell you something?



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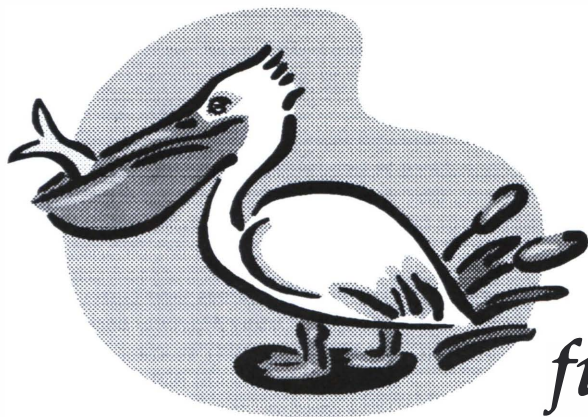
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“El pelícano es fuerte en sus apreciaciones, pero muy razonable”

EL PELÍCANO ESCRIBE

The Pelican now has a motto, thanks to Diego Zúñiga of the Chilean UFO magazine *La Nave de los Locos* (Ship of Fools). In a review of *Magonia* No. 72 he writes as follows about The Pelican:

La sección “El pelícano escribe” da duros palazos a las hipótesis de Vallée. El pelícano es fuerte en sus apreciaciones, pero muy razonable. Con tino escribe (¿o picotea?) que “no hay nada en los informes OVNI o en su literatura que nos dé algo que no sea conocido, que sea nuevo y sorpresivo, y que pudiera ser verificado e investigado por científicos. No sólo esto, sino que el mito OVNI no tiene lógica interna alguna, y la mayoría de los reportes son acertijos llenos de contradicciones. Sí, no hay alternativa. La Hipótesis Psicosocial es la única forma de abordar el problema OVNI”.

Así de tajante y certera es *Magonia*; navegación por las aguas de la lógica que recomendamos con todas nuestras fuerzas. (1)

It has occurred to The Pelican (*El pelícano*) that some readers might like a translation (*una traducción*), although for many of his readers in the USA (apart from those in places such as Canby, Minnesota) it probably presents no difficulty. So here goes:

The section “The Pelican Writes” throws brickbats at Vallée’s hypothesis. [2] The Pelican is firm but fair in his assessments. With sound judgement he writes (or pecks?) that “there is nothing in the UFO reports or literature that supplies us with any facts which are new and surprising, and which could be investigated and verified by scientists. Not only is this the case, but the UFO myth does not even have any consistent internal logic, and most reports are riddled with internal contradictions. Yes, there is no alternative. The PSH is the only way out of the UFO mess.” *Magonia* is sound and unequivocal; navigation on the waters of logic which we most strongly recommend.

The Pelican hopes you enjoyed that little Spanish lesson. It leads him on to consider that most English-speaking ufologists tend to ignore UFO literature in other languages. Haven’t you noticed that almost all of the well-known ufologists in Western Europe, Central and South America also happen to use English fluently (or at least confidently!), giving us the false impression that these are the only ones worth taking seriously. The problem of language differences is probably not as great as it seems, though. It is surely true that anyone who can read English, French and Spanish can read all but a small pro-

portion of the UFO literature. Yet we rarely see translations from French in British UFO journals or translations from Spanish in American ones.

The Chilean magazine *La Nave de los Locos*, which has been keeping The Pelican busy with his Spanish grammar and dictionary, contains much fascinating material about South American ufology, and also includes articles translated from English and French. Its attitude to the subject is remarkably similar to that of *Magonia*, so it contains little that would please the EThers and the alien abductionists. It is a rich source of serious discussion and argument on UFOs, together with exposés of ufological charlatans and chat-show personalities.

Now that we are on the subject of languages, the Pelican cannot resist one of his little digressions. A book has recently been published, titled *Yr Ymmelwyr* (The Visitors), which, it is claimed, is the first ever Welsh-language book on UFOs. [3] The cover bears the name of the editor as well as the author, which causes the cynical old Pelican to suspect that the author wrote it in English and the editor translated it into Welsh. You see, the government (i.e. the taxpayer) subsidises books in Welsh; so if you have a UFO book mouldering on some publisher’s slush pile, why not submit a copy for translation by a Welsh-language publisher and you could be in business!

Notes:

1. *La Nave de los Locos*, San Nicolás 1590, San Miguel, Santiago, Chile. email: lanavedeloslocos@hotmail.com
2. “da duros palazos”. Diego Zúñiga defines a *palazo* as a blow with a shovel and says that this word is of course used figuratively. The Pelican has used an English colloquialism which has a similar meaning. In his future musings, *el Pelicano* may offer some suggestions as to those in the UFO world who may benefit from *los duros palazos*.
3. This book is reviewed (in English!) in the October 2001 issue of *UFO Magazine* (UK)



David A. Clary.
Before and After Roswell: the flying saucer in America 1947-1999.
Xlibris Corporation. 2000.

Clary is a former Federal bureaucrat, and author of 'company histories' of the coastal defence and timber services, worthy tomes no doubt, but perhaps not altogether the world's most exciting reads. So when he and his family move to Roswell for the climate, this provides a good opportunity to produce something with a little more sex appeal, a history of the Roswell UFO crash.

Clary's experiences with the Federal Government - though he points out that there is no such thing as 'The American Government', just separate and often mutually jealous and competing bureaucracies - cause him to doubt its ability to get its act together and keep the big secret. His account of the Roswell story is pointedly sceptical, reflecting the real historian's disdain for stories based on unverified 40-plus-year-old "memories". (However this does not stop him from taking at face value Irving Newton's 40-plus 'memories' of Jesse Marcel claiming the Roswell find was alien back in 1947, another anachronism: nobody, but nobody, (well no body outside the occult forteen subculture) thought flying saucers were spaceships back in July 1947. Marcel's belief that he encountered an alien spaceship probably developed in the 1950s or 60s, at which time his "memories" were incorporating bits of Scully's book)

Clary is surely correct in arguing that the Roswell story began in about 1978 (though a case could be made for 1973 with a revival of the 1897 'Judge Proctor' airship crash story, and the attempt to rehabilitate the Aztec crash story the next year) and not 1947. He points out the many changes in

the story introduced by the various writers, and all the unreliable bandwagon jumpers who got in on the act.

So far so good, and if Clary had stuck with a critical examination of the Roswell story he would have produced a useful, if not entirely original sceptical study. However he tries as well for a more general history of American ufology, linking it with films and TV. Here he comes unstuck. For all his end notes, obvious research, and some interesting finds, the net result is something for which superficial would be rather too kind a word. Ufologists will gleefully point out several factual errors. Behind it all is one central error, that 'flying saucers' were an exclusively American phenomena. On the contrary the flying saucer stories spread very quickly as they clearly sparked something in the global imagination

J. Richard Gott. *Time travel in Einstein's universe: the physical possibilities of travel through time.* Weidenfeld and Nicolson, 2001 £18.99.

This book arrived too late to review alongside Jenny Randles' *Time Storms*, but, though Gott discusses several possible physical mechanisms of time travel, none are going to get me to work before I set out. They involve titanic energies, exotic matter with negative mass and warp drive superhighways such as the one the Earth was demolished to make room for in the *Hitchhiker's Guide to the Galaxy*. None of these has been detected around Warrington recently.

The discussion of time travel may be an entree for the hard physics in the middle of the book, the mind boggling stuff about cosmic strings, bubble universes which give birth to each other etc.

In the final chapter Gott introduces a mathematical formula based on the Copernican Principle, according to which things have a 95% chance of lasting between

1/39th and 39 times their current life span. Dating *Magonia* back to its 1966 MUFORG ancestor, you will be pleased to learn that, with a 95% certainty, it will last between about 11 months and 1,365 years, John Rimmer will be editing it for between 7.7 months and 975 years. Tony Blair will be Prime Minister for some time between 1.2 months and 156 years, and *Coronation Street* will run for between 1 year and 1,560 years. You can see how useful and precise this formula is can't you?

Don Ledger and Chris Styles. *Dark Object: the world's only government documented UFO crash.* Dell Books 2001. £5.99.

On the 4th October 1967 at about 11.00 clock at night at Shag Harbour in Nova Scotia a number of people, including a group of 5 teenagers saw (as summarised in INTCAT) "four yellow white lights over Wood's Harbour, forming a pattern comparable to the size of a fair sized aircraft" The lights descended towards the water at 45 degrees, going on and off in sequence. One of the party heard a whistling sound. Their view was obscured by a hill for ten seconds; when the area was in view again they saw a single white light on the water. They kept this under observation for 400m until they reported it to the Royal Canadian Mounted Police. Constable Ron O'Brian saw the light floating on the water 800m away, when he arrived on the scene. The light seemed to be floating out to sea, and when a boat was sent out, all that could be found was a patch of yellow foam 25m wide. The incident was reported by a man 3km from the scene who saw 3 horizontal red lights, and heard the whistling sound. It was also observed by two girls in a car on Cape Sable Island A couple of days later navy divers searched the area without success". (mainly based on Jim and Coral Lorenzen's *UFOs over the Americas*, pp 56-7, and the *Condon Report* pp 351-3). Norman Levine of the

BOOK REVIEWS

Hazelgrove, Jenny. *Spiritualism and British Society Between the Wars*. Manchester University Press, 2000. £15.99.

This not a work of psychical research and readers will not find here a judgement as to whether the claims made by spiritualists were 'real', nor is it a full history of psychical research and spiritualism between the wars. Rather it is a study of the relationship between spiritualism and aspects of society and popular culture, with particular emphasis on the light it sheds on gender relations.

Hazelgrove points out that most previous histories of Spiritualism have ended at 1914, suggesting that spiritualism ceased to have a major impact after that date. However the movement really took off during the first world war had a major social presence between the wars, boosted by the activities of champions such as Oliver Lodge, Sir Arthur Conan Doyle and Harry Price.

She looks at the psychological and cultural backgrounds encouraging both support and hostility towards spiritualism, and notes that Spiritualists could use rhetoric having at least a superficial similarity to popular Catholicism, for example in the intercessionary role of the dead. Religious groups might see Spiritualism as an ally, but more usually saw it as a competitor to be condemned. For some writers such as Elliott O'Donnell, Spiritualism joined communism as part of legion of vague conspiracies threatening the established order.

Much of the hostility came from the prominent role of women as mediums; O'Donnell was one of those most exercised by the role of women in spiritualism, part of his violent hostility to feminism, which led him to imagine conspiracies led by lesbians all around him. They were symbols of the new woman.

Hazelgrove sees women in Spiritualist rhetoric being cast into the role of Mary the Meadiatrix, or Joan of Arc the warrior for truth. She explores the role of women in mediumship through the biographies of mediums such as Eileen Garrett and Estelle Roberts, both of whom we can recognise as quintessential fantasy prone personalities. Of course, though mediumship was a way that women could earn a living and gain a social role, they were still often controlled by male authority figures, both in the leadership of the spiritualist movement, such as the autocratic Hewart McKenzie; or through male spirit controls. She notes the very different attitude that for example Harry Price adopted towards the slim, attractive and middle class Stella Cranshaw, in contrast to Helen Duncan who was none of the above. She makes the interesting suggestion that the notion becoming popular in this period that poltergeists were generated by the 'sexual energies' of adolescent girls, was a projection of the sexual excitement and fear they produced in men, and beliefs that female sexuality untrammelled by marriage was 'dangerous' and disruptive. Of course the prominence of women as mediums was an expression of the

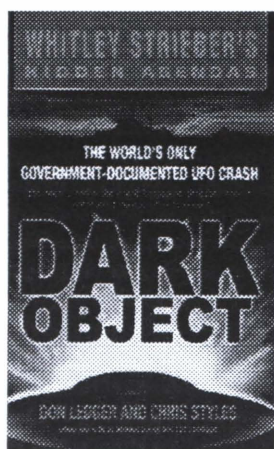


traditional idea of woman as the 'sensitive' sex prone to disassociation and hysterics. Men mediums were often denounced as effeminate, neurotic and unmanly and were widely believed to be homosexual.

Hazelgrove also traces the popular impact of spiritualism through literature, drama and film, showing how 'reality' and the popular media were already interacting upon one another. There is perhaps an irony here, for in the post war period spiritualism was many of the traditional forms of recreation that were marginalised by television.

Condon committee tried to follow up the story but got nowhere, and the story joined the endless legion of obscure UFO reports.

Only it is now being resurrected by Chris Styles, who claims to be an eyewitness, and it is being presented as Canada's very own Roswell. In this book, complete with introduction by Whitley Streiber (whose name features larger than the authors' on the book-cover), the story is retold, presumably on the basis of thirty-year-old memories, in best dramatic fashion, complete with invented dialogue and padded description. Of course this makes a good read, but it does



not provide for a sensible discussion of what happened. Needless to say footnotes, sources and an index are all missing. The authors go in search of newspaper reports, find them, but one local paper doesn't mention the event. Is that because it is the sort of local newspaper which never actually prints any news? No, of course not, its because

someone is trying to suppress something. The file in the public records is thin: were the authorities too lazy to compile a proper one? Of course not. Somethings seem to be missing: misfiled, stolen by fellow ufologists? Of

course not, it's all being suppressed isn't it. Vague whispers of something happening: just "things I heard in the services tales"? Of course not.

Just what happened at Shag Harbour may be lost to history, unless someone with the determination and scepticism of Dave Clarke and Andy Roberts get on the trail. At present whether this was something as undramatic as misperceived stars or planets on the horizon, or as dramatic as a military nasty gone astray, or all points in between is anybody's guess. There is not a scrap of evidence that it was "an alien spaceship".

All reviews are by
Peter Rogerson,
except where stated

Richard H Hall. *The UFO Evidence, volume II, a thirty year report*. The Scarecrow Press, 2000. \$59.95.

This massive 670-plus page tome is likely to become the Bible for true believing ufologists. Its Biblical status lies not only in its proportions, or from its vast collection of UFO reports, but in its intentions. Just as religious folk in past times assembled collections of saintly miracles or divine providences to convince the atheist of the truth of God's presence, Hall assembles his book as a collection of evidences for the ETH.

This religious tone is emphasized by the way that the text is bordered: beginning with a panegyric to 'witnesses' and concluded by a clergyman's homily. The panegyric contains iconic references to the Christian tradition. Witnesses are not presented as puzzled people who have some unusual and inexplicable experience and are seeking advice as to its nature. Instead they are portrayed as 'messengers' bringing the truth of the coming of 'the others'. But they find themselves: "greeted with laughter and ridicule in far too many cases. Their lives have been disrupted, uprooted sometimes destroyed. They deserve far better: at the very least they deserved to be heard." Here there is a clear reference to the Christian tradition of the suffering Witness for Christ and the Gospel.

There are reflections of America's Puritan dissenting heritage. Spiritual truth might come from anyone: the plain folks testify to the truth which is ignored by the official religion - in this case the official religion of 'science' and 'key opinion makers'. However, the actual voice of the sacred witness is only dimly heard here, for this is a distillation of some of ufology's key sacred texts. If there are several texts relating to the same event, Hall chooses the most ufologically orthodox, and these are presented in a largely unquestioning manner. With a few exceptions the confusions, complexities and vagueness affecting many of the actual incidents are smoothed over. The raw vision has to be interpreted into the official theology of extraterrestrialism.

Testimony and text are interpreted in a ufologically fundamentalist manner, there is no reference to the 'higher criticism'

of Allan Hendry. The multiple distortions of perception, memory, narration, listening, writing, editing and compression are ignored.

If this is to be the reference Bible for the True Believers, will it convert the sceptics? For some of the ufologically naive it will, for there is no doubt that many of the stories as told here would be very difficult to explain; the more so as both text and illustrations are geared to present 'evidences' for structured craft. Challenged to explain the stories, those without background

knowledge of the subject may not understand this not the same thing as explaining what 'actually happened', and that the texts are not unmediated truth.

Yet many with a more sceptical bent will find the presentation less than satisfactory, for the formula, adopted from the 1964 volume of *UFO Evidence*, of presenting sets of lists illustrated with a selection of more detailed entries, simply does not provide the evidence on which they could base an opinion. Even the most detailed entries are so mediated that the reader is not in a position to form an independent judgment. Those with a sceptical bent and a good background knowledge of ufology will detect a few worrying hints that things are not as clear cut as they seem. Among the cases here is one which was caused by a lighthouse (no guessing which one that was), another by a *son et lumière* display. There are at least a couple of known hoaxes, and one case given a very lengthy treatment here is rather less impressive when you realise that the principle investigator's private opinion was that witnesses were among the stupidest people he had ever met. Then there are the old Rex Heflin photos presented as next to perfect, the unwillingness to come off the fence on Ed Walters, and the hanging on to Roswell with the finger tips.

However much ufology might appeal to the wisdom of the folks, there is a great desire for validation by the authorities. There is special emphasis on military,

police and professional witnesses. Wearing a uniform or being a member of the professional classes makes you a 'better witness'. Though Hall disclaims wild conspiracy theories, he clearly aims to give the impression that the

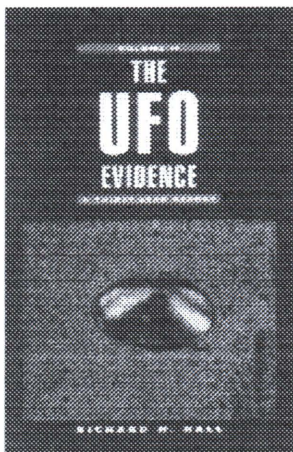
authorities know something we don't. Of course the actual evidence is quite the contrary; it all points to, at best, the same confusion as felt by the rest of us; and at worst an attempt to cover up ignorance. Despite all setbacks, Hall holds to the belief that if only there was a Congressional enquiry all would be revealed. Naive is not quite a strong

enough word.

As with several other presentations, I cannot help but feeling that the ufologists are their own worst enemies, perhaps if they were willing to present cases, warts and all, with all the arguments back and forth, allowing readers to make up their own minds and if they were to approach the subject in a genuinely open minded fashion then perhaps more people would take notice.

Of course this does not render this book useless; at very least it is an excellent bibliographic reference and a source of classic cases, ranging from LITs to abductions (the latter section supplied by Eddie Bullard, who also does a piece on UFO waves). And if there are genuinely, massively, anomalous UFO cases, you will find some of them here. There are some genuine puzzles - why do people from different places and times, report UFOs with two occupants looking out of the window and manipulating levers? They can hardly be taken literally (space-ships with levers and other controls more redolent of a Skoda!), but what could have caused them? Could they be fantastical misperceptions of the moon and its markings, something which takes a bit of believing for even the most dedicated pelicanist?

Faced with the mass of a material, my reaction is an agnostic one. As presented here, many of the stories are difficult to explain, but only by getting behind the ufologists' texts is this dilemma likely to be resolved.



Christopher Martin. *Intruders in the Night: they are here.* Enigma Channel Publishing, 2000. £14.99.

The main point of interest in this book is not the contactee tale related therein. For that there are two possible interpretations: either the whole thing has been made up, or that the author got involved with a very disturbed young woman, whose problems he considerably aggravated by messing about in her head.

No. The real interest is in the introduction by Nick Pope, who now appears to take banal 'channeled information' such as presented here as evidence for aliens or whatever. As Pope is now claiming to be "the only person in the world to have carried out official research into alien abductions" this perhaps should not surprise us, as his hold on reality seems less than total. Did anyone say egomaniac fantasist? We note now that he is yet another 'nuts and bolts ufologist whose public utterances belie a hidden occultist belief system.

David M Jacobs (editor). *UFOs and Abductions: challenging the borders of knowledge.* University Press of Kansas, 2000. \$29.99.

A presentation of various aspects of the UFO and abduction saga to the academic community, by a number of people prominent in the field. Contributors include Jacobs, Hopkins, Mack, Jerry Clark, Thomas Bullard, Don Donderi, Ron Westrum, Stuart Appelle, Michael Swords and Michael Persinger. Some of the contributors try for their best academic language, some others fail.

In many respects the big three simply repeat their propaganda, Hopkins and Mack lack any ability to critically assess their own viewpoints, and Hopkins' contribution in particular is little more than a self-apology. Jacobs tries to be a little more even handed, and towards the end of his essay there is perhaps the first hints of self doubt.

Appelle, Westrum and Donderi study the often fraught relationship between ufologists and the scientific community. While they take the scientific community to task for failing to consider the UFO reports, they don't address the fundamental problem, that 'explanations'

involving non-human intelligences of unknown nature and arbitrary powers directly contradict the central plank of modern science, 'scientific naturalism' which specifically rules out appeals to the supernatural.

Donderi appreciates this,

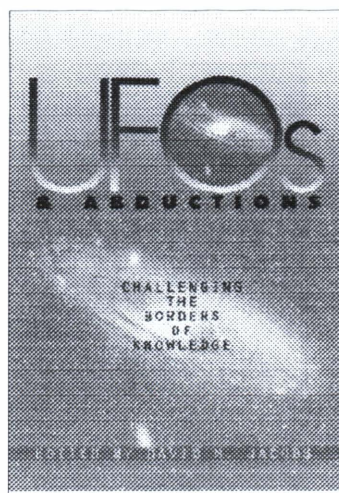
and argues that science would not be the most appropriate medium for the study of radically new phenomena. His alternatives include the law, and he seems to think that if only some college professor got the sack for espousing ufology, then the UFO question could be settled in court. But the law courts aren't there to discover 'the truth'. The argument would not revolve around the question as to whether UFOs were real at all, but whether the professor's conduct could be proved to have caused such damage to the university as to allow them to override his basic rights. The case would be similar to one in which an academic say argued for the compulsory sterilization of the poor, or the recreational use of drugs should be encouraged.

Clark and Swords explore the history of the ETH, and the military involvement with the UFO reports respectively. There is

good historical stuff here, even if it is essentially Americocentric. Clark's piece leads on to Bullard's, in that they explore the possibility to demythologizing UFO reports. Clark is surely correct in arguing that UFO reports are generated by many different things, and I suspect this will be the case for

"the multi-witnesses reports of structured craft," which he sees as the core. How many of these cases would survive really detailed critical analysis is impossible to say.

Bullard's piece is the best in the collection. He examines



the mythology which has grown up around ufology. He is perhaps the first American ufologist to note that the 1954 wave was largely made up by the press, and when one considers the impact of that wave on subsequent developments, that is a very interesting state of affairs. He traces the development of new mythologies which challenged the secular world view from the late 1960s onwards and notes the revival of charismatic fundamentalist churches, relating them to reactions against the *anomie* produced by rapid social change. This does leave a puzzle: Western European society has seen just as rapid

change, sometimes more so, but the religious backlash has been much less intense.

Can we separate a 'true core' from the UFO mythology? Behind the folklore stand the "wondrous events" which James McClenon sees as the foundations of religious beliefs. Behind these in turn might lie neurological events of various kinds, but even the experience is deeply conditioned by culture. Cultural responses are not a lightly worn garment, but are sewn into our very being. Thus nocturnal paralysis has been given various culturally based supernatural explanations, which in turn structure and

alter the experience. Between culture and experience there is a continuous feedback loop.

Perhaps this book is the swan song of the abduction narratives, they were already fading away and now have a distinctly yesterday quality about them. The new century will spawn its own mythologies born out of its own experiences and fears.

Anthony Stevens and John Price. *Prophets, Cults and Madness*. Duckworth, 2000. £18.00. The authors argue that cult leaders have a tendency towards schizotypal personality, a version of schizophrenia, characterized by

odd experiences and paranoid ideas. They argue that these disorders have an evolutionary advantage, in that those with them would have been key figures in hunting-band splitting. Part of their agenda is an attempt to reformulate Jung's ideas about archetypes into the discipline of evolutionary psychology. There are interesting insights but the authors share the psychiatrists' tendency to put people into little boxes and pathologise unusual behaviour. What seems obvious is that the "bizarre" behaviour of cultists is often just an exaggeration or unusual expression of normal human behaviour.

Donna Kossy. *Strange creations: aberrant ideas of human origins from ancient astronauts to aquatic apes*. Feral House, 2001. £12.99.

Robert T. Pennock. *Tower of Babel: the evidence against the new creationism*. Bradford/MIT press, 2000. £12.95

Modern scientific interpretations of human evolution clearly leave many people feeling dissatisfied, and in the United States in particular, groups calling for equal time in schools for the teaching of Biblical creationism. These books offer sceptical looks at this phenomena from various perspectives.

Diana Kossy, in her book, shows that creationism is just one of a large variety of fringe and pseudoscientific accounts of human origins, to say nothing of the literally thousands of tribal creation myths around the world. There could never be enough time in the world to give equal time to them all. Kossy takes a look at a few from Western society. Some, like creationism itself, and various ancient astronaut theories, simply reject modern science almost entirely. They try to construct world views which isolate humans from the rest of the natural world. ET-origin theorists may, unlike creationists, accept the evolution of the rest of the natural world, but cannot accept human evolution as the product of natural forces. Kossy shows that these theories, though using superficial science fiction imagery, constantly refer back to Biblical literalism and occultism.

Other 'strange creations' may broadly accept evolution but will put their own spin on it; examples are the various racist origin

theories and, in a more scientific frame, the late nineteenth and early twentieth century obsession with eugenics. Here Kossy shows that Nazi eugenics and racial theories were more extreme versions of ideas current across much of the Western world rather than something alien and unique. The 1896 publication *Might is Right* by 'Ragnar Redbeard', reads just like one of Hitler's more frenetic speeches

Kossy makes clear that virtually all the aberrant ideas of human origins are united by their reactionary character, and nearly all are motivated by a hostility to modernity, progress, human equality, science and intellectual freedom, either in part or as a whole. They involve notions of purity (a pure race, a pure humanity, pure religion), removed from the 'contamination' of the natural world.

The exception, which looks rather out of place here, is the aquatic ape hypothesis, which hovers on the borderline between fringe and controversial science. Yet Kossy argues that even here it is ideology and mythic quality rather than evidence which underlies support for the idea.

Philip Johnson, who writes as a philosopher and Quaker concentrates his attention on creationism, pointing out the many different varieties of the belief, with the various schools often barely on speaking terms. Unlike other critics of creationism who have tended to biologists and have conducted their arguments in terms of biological detail, Pennock challenges creationists both old and new on broader philosophical grounds. He demonstrates just why

creationism is not and cannot be science. His arguments against invoking supernatural or quasi supernatural agencies as answers to scientific questions are most cogent and should be read by supporters of ETH ufology. He makes it clear that such theories can explain everything and therefore explain nothing. He also accuses the creationists of bad theology, reducing God to a scientific hypothesis, and in fact of being devotees to precisely the kind of scientism of which they accuse their enemies.

One of Pennock's most original arguments is to include a discussion of linguistic evolution and transformation, contrasting that with "Biblical linguistics" based on the Tower of Babel. This allows both a rather more dispassionate discussion but also allows him to point out that "creation science" is not just opposed to evolution but to the whole of biology, physics, astronomy, geology, linguistics and you name it.

Pennock devotes much of his attention to a newer version of creationism, called Intelligent Design Theory or 'Theistic Science' - an analogue of Aryan Science or Proletarian Science no doubt - giving especial attention to the writings of the American lawyer Philip Johnson, one of the main movers in this field.

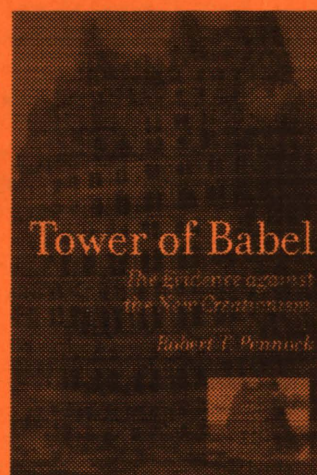
Despite Johnson's use of

euphemisms and quasi-scientific language, Pennock demonstrates from Johnson's own writings, that his attack is not only against evolution, but the whole edifice of contemporary science, 'scientific naturalism'. This argument basically says that events have natural physical causes, and that it is possible to study them and make intelligible deductions and controlled observations and experiments on them, and we do not invoke God, or gods (or ET's with magical technologies, or boggarts) as solutions to scientific questions.

Indeed, Johnson and his allies are not motivated even by even scientific concerns, but by social and political issues. In particular by a reactionary social and political agenda. Indeed Johnson is not only opposed to secular science, but secular law, seeking to establish a Bible-centred law. In other words the desire is to overthrow republican democracy and replace it with some form of theocracy.

These arguments have tended to be seen

as an internal problem of the United States, however with our Glorious Leader's enthusiasm for sectarian cultural ghettos (oops, I'm sorry 'faith-based' education) we are likely to find this sort of thing surfacing in Britain.





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HOLD THE BACK PAGE

Out of the Shadows

It was probably inevitable that in the aftermath of the terrorist attacks on New York and Washington various unsavoury spivs and con-artists would emerge to exploit the situation. Unfortunately, some of these seem to have come from the world of ufology. Royce Myers, who runs a website exposing ufological sleaze, has posted details of a few of them on the UFO UpDates mailing list.

The organisers of the Bay Area [San Francisco] UFO Expo promoted their conference by advertising a presentation by Jordan Maxwell: "Don't miss this exclusive presentation on 'WHAT'S REALLY HAPPENING' in New York City" the ad on the website read. If you wanted to find out, a mere twenty bucks would get you into the talk.

Noted 'UFO lawyer' Peter Gersten of Citizens Against UFO Secrecy proclaimed that we should "step back a moment and look behind the curtain of illusion." Gersten then announced he wanted to set up a network of people so he could "look behind the curtain" of what was really happening regarding the terrorist attack. Myers comments: "God only knows how much this will cost. I'm just waiting for a barrage of FOIA lawsuits and CAUS fund raisers to follow."

Ed Dames - purveyor of 'remote viewing' to the US military - is claiming on his website: "Per request from a New York City Fire Department officer, a TRV [Technical Remote Viewing] Institute team is engaged in searching for buried World Trade Center survivors. As of 2:00 PM, EDT, at least one person (appears to be a fire-fighter) was detected alive, inside a subway tunnel beneath the collapsed structures. Fire-fighters are presently at work in this location."

You might ask, as indeed people have, if Dames' remote viewing is so good, why didn't it forewarn of the terrorist attacks? Dames has his answer

ready: "Remote Viewers only work the targets, which have been tasked and given to them, and they are trained to only retrieve accurate data about that particular target. The viewer's unconscious mind is restricted to producing information specific to the cue assigned to that target. Prior to the events on September 11, 2001, PSI TECH was not targeting or looking for upcoming 'terrorist events.'" Presumably then, the Remote Viewers will have no trouble pinpointing the whereabouts of Bin Laden - or do they work like the Nostradamus prophecies, which are always very accurate, after the event?

Myers continues: "And just when you think it can't get any worse, it does. Enter self proclaimed expert on Bigfoot, Loch Ness Monster, UFOs, aliens and all knowing moron Eric Beckjord". Beckjord has apparently sent out an e-mail giving advice to airline passengers, having now formed a security consulting firm! If you want to take his advice, be warned, he advises that "calls not from media are returned collect" - in other words *you* pay for *his* phone call! The advice he offers includes: "Muslims abhor pig meat. Do not laugh, but if you bring on canned Spam, which is pig meat, you can open it and throw bits at them, to force them back. You must chant: 'Pig meat!' over and over. Some, not all, will recoil and back off. This is dead serious. Not a joke."

Myers concludes by asking why, with characters like this in the 'UFO community', anyone should take the topic seriously. It would be nice to think that characters like Beckjord, Dames and Gersten are peripheral to the UFO world, the fact is that they appear at conferences and seminars organised by mainstream groups, and their books and magazines are on sale at such events.

Piece for a Missing Jigsaw.

There was a fashion a couple of decades ago for inventing elabo-

rate theories about the propulsion systems used by the aliens for their flying saucers. British researcher Leonard Cramp was a great practitioner of the art, and indeed, after a long silence, brought out a book a year or two back elaborating on his ideas. But I think even when his first book, *Piece for a Jigsaw* came out more than a quarter of a century ago, most ufologists felt that he was building a pretty shaky evidence on a foundation with very little hard evidence.

But at least with propulsion system you were dealing with something which at the very least (as Engineer Scotty was always reminding captain Kirk) had to conform to the known laws of physics. The latest effusion of idle speculation doesn't even have this as a basis.

Writing in the summer 2001 issue of *International UFO Reporter*, abductionist David Jacobs offers his thoughts on what we can learn about alien society from a study of abduction reports. Jacobs admits the difficulties: "We are in a position of formulating hypotheses mainly on accounts derived from memory, often filtered through hypnosis, usually administered by amateurs. It is difficult to imagine a weaker form of evidence".

Not so difficult, though, that he can't manage to write eight pages of idle speculation on the topic. Basing his deductions on the assumption from abduction reports that the aliens are telepathic, he informs us that "the range of emotion based interactions between the aliens would be limited"; "art and design with all its branches is unknown to the aliens [...] Thus the world of art and aesthetics that occupy the lives of so many humans in non-existent in an alien society". Furthermore, as they apparently have no mouth or nose: "The great cuisines of the world and all the lore, mythology and day-to-day enjoyment of eating would not be a factor in the aliens' society".

Jacobs informs us that fashion design "does not appear to be important" in alien society; but we are not surprised to learn that the aliens are also, apparently, without "cynicism, irony, sarcasm, drama". Not the only ones, you might think